WORLD CALL

HULBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Revolution in The Countryside
Lonnie H. Hass

★

Brothers Go to War
D. E. Harrell

★

Ministers Are "Wholly Loyal"
J. Edgar Hoover

★

OCTOBER 1961

★

Price 25 Cents

October, 1961

Vol. 43 No. 9

WORLD CALL

International Magazine of Disciples of Christ

The Cover

World Call's new insignia is shown on the cover and described on page 10. The October issue is devoted each year to the local congregation with special emphasis upon articles that will help laymen and women in their work. Articles in this issue include suggestions for the church historian by John J. Walker, a discussion of the rural church by Lonnie H. Hass, and the story of planning and research by H. Conrad Hoyer. Perhaps the reader would like to relate the cover design to the various emphases mentioned in the articles included in this issue.

Hidden Answers

1. What does Avaco of Japan mean?
2. How did Dr. Burns' marriage counseling receive world attention?
3. List the three different areas in which rural churches are to be found.
4. What is the meaning of *comity*?
5. What does J. Edgar Hoover say is the great challenge facing ministers?
6. What is our "fifth freedom"?
7. How is an "eternal light" used?
8. Why is Rosebud, Texas, in the news?
9. What new book has Disciple scholar Dwight E. Stevenson written?
10. How many members did Disciples count on the eve of the Civil War?
11. Who lives in the Kennedy Home?
12. Who are the seven retiring missionaries and who is Miss Carrie Dee Hancock?
13. What does L. Paul Stone do?
14. What new $400,000 building is being erected at Hiram College?
15. What strong qualities of a nation are developed in the family setting?
16. Has the reader tested his WCIQ on page 50 in this issue?

Contents

Editorials		9
Revolution in the Countryside	*Lonnie H. Hass*	11
Ministers Are "Wholly Loyal"	*John Edgar Hoover*	13
Japanese Hear and See the Good News		14
Homes Build the Nation	*Margaret Richards Owen*	16
Churches Where They Are Needed	*H. Conrad Hoyer*	17
Let's Keep Our Fifth Freedom!	*George E. Wascovich*	19
What Makes a Christian Home?	*Robert W. Burns*	21
Your Church— Do You Have a Historian?	*John J. Walker*	23
Growth in the Aging Years	*W. Dean Mason*	25
Brothers Go to War	*D. E. Harrell*	26
Thoughts for a Centennial		28
Seven Missionaries Retire	*Virgil A. Sly*	29
Livestock for a Hungry World	*Barbara Williams Stone*	31
CWS Aids Hong Kong Fire Victims		33
New Occasions, New Duties		35
Big Day for Eddie (Children's Story)	*Frank N. Davis*	40
Religious Freedom		48
World Friends at a Counter	*Warner Muir*	49

Regular Features

Global Highlights	4	Echoes from Everywhere	36
Beneath the Spire	8	Worship Service	37
Social Trends	20	In Memoriam	37
Book Chat	24	Adults and Mission	38
Classroom and Campus	32	Youth and World Mission	39
News Room	34	Here and There	50

Unsolicited manuscripts are not returned unless accompanied by self-addressed envelope with sufficient postage.

REPORT CHANGE OF ADDRESS DIRECTLY TO WORLD CALL'S INDIANAPOLIS OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Be sure, also, to send the old address, enclosing if possible your address label from a recent copy. The post office will not forward copies to the new address.

WATCH THE EXPIRATION DATE ON YOUR MAGAZINE LABEL. To avoid missing an issue, renew two months in advance.

Member of THE ASSOCIATED CHURCH PRESS, News Services: Religious News Service and Ecumenical Press Service.

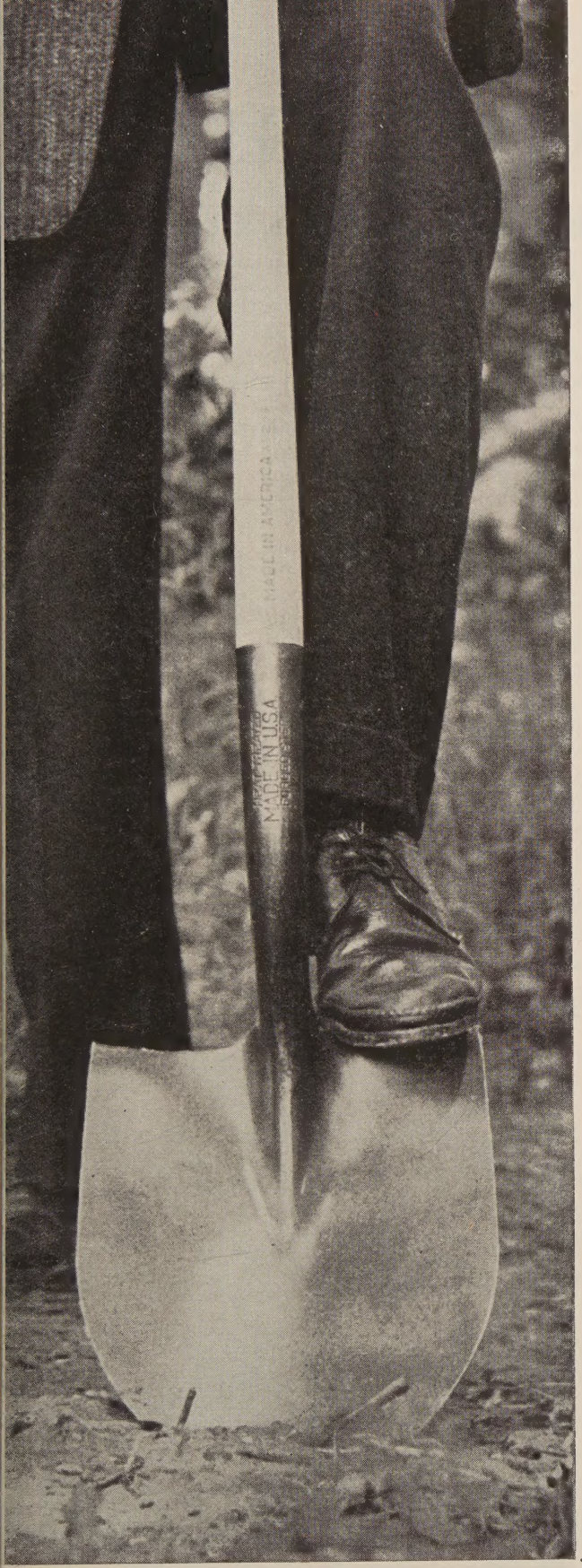
WORLD CALL, 25 cents a copy, $2.50 a year, $4.00 for two years, net in advance; five or more sent at one time, $2.00 each. Special rate for Every Home Plan churches. Please remit by check or money order. WORLD CALL assumes no responsibility for loss of currency remittances. Published monthly, September to June, bi-monthly, July-August, at 165 South Main, Spencer, Indiana. Entered as second-class matter at the post office at Spencer, Indiana, under the Act of March 3, 1879. Acceptance for mailing at the special postage rate provided for by Section 538, P. L. and R., 1940, Paragraph 4 (Act of February 28, 1925).

Published by the World Call Publication Committee for The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, the Council on Christian Unity, the National Benevolent Association, Disciples of Christ Historical Society, and the Pension Fund of Christian Churches. Members: Virgil A. Sly, chairman; Wm. T. Pearcy, vice-chairman; George G. Beazley, Jr., J. Eric Carlson, Willis R. Jones, George Earle Owen, Russell Harrison, H. L. Smith, Jessie M. Trout, Hollis L. Turley, Mae Yoho Ward, Willard M. Wickizer.

ACP Award of Merit 1961

Editorial and subscription office, 222 S. Downey Avenue, Indianapolis 7, Indiana
Publication Office, 165 S. Main, Spencer, Indiana

All communications and notices concerning change of address should be mailed to the Indianapolis office.



Before You Break Ground . . .

Be sure to counsel with your Board of Church Extension. The success of any church expansion project depends on how thoroughly the many complicated phases of the total program have been cared for—such matters as determining building needs, the congregation's financial potential, time schedules, fund-raising, architectural guidance and loans.

The positive way to minimize disappointing risks is to call on your Board of Church Extension with its 77 years of experience and know-how.

Counsel and direct assistance from the very beginning of a building program to dedication is provided through the following services:

General Counseling
Architectural Counseling
Fund-Raising
Savings Plans
Loans
C. L. P.*

Support these services and earn generous interest returns through a Church Extension

3½% PASSBOOK SAVINGS

4% INVESTMENT CERTIFICATES

**Certificate-Loan Plan of cooperative financing.*

BOARD OF CHURCH EXTENSION OF DISCIPLES OF CHRIST
110 S. Downey Avenue — Indianapolis 7, Indiana

Please send further savings plans information to:

Name ..... Address .....

WORLD CALL

GLOBAL HIGHLIGHTS

News of the World Through the Eyes of the Church

Disciples Serve in Japan With Evangelism Project

CONCORD, CALIF.—Mr. and Mrs. Bruce Jones of Concord have returned here after spending two months in Japan as workers in an interdenominational project. Mr. Jones is minister of First Christian Church here.

Mr. Jones

The 1961 Japan Evangelism Project was sponsored by the United Church of Christ in Japan and the Japan Interboard Committee, the coordination agency in America for the communions that work through the United Church.

The program seeks to give practical assistance to young churches and pastors in Japan. A similar program carried on from 1954 to 1959 under Laurence L. Lacour of the Methodist Board of Evangelism showed that American pastors working cooperatively with Japanese pastors could provide an effective ministry despite the language barrier and the short time spent with the church.

All of the communions working in the United Church of Christ in Japan were represented on this year's team. These are the Christian Churches (Disciples of Christ), Evangelical United Brethren, Methodist, Presbyterian, Reformed Church in America, United Church of Canada, and the United Church of Christ.

The twenty-one Americans involved in the project left Seattle, Wash., on July 3. After two days in Anchorage, Alaska, in briefing, the group flew to Japan.

In Japan the group spent several days becoming acquainted with Japanese life, sharing in orientation sessions with Japanese Christian leaders and preparing to spend two months in a Japanese community.

Pakistan Leader Sees Challenge to Religions

KARACHI, PAKISTAN. (RNS).—President Ayub Khan of Pakistan asserted here recently that Christianity and Islam must find a common answer to combat communism successfully.

Speaking at a Christian school here, he warned that unless organized religions learn to meet the challenge offered by communism, they will be abandoned by the masses.

"Fundamentally," he declared, "the principles of Islam and Christianity—in fact, of all religions—are immutable. They must always remain sacrosanct, but the methods of their application must change with changing circumstances. Unless we learn to separate the two and readjust ourselves, we will be overwhelmed by communism."

During the past forty years, President Khan said, the ideologies offered by Christianity and Buddhism have been discarded in some areas "because they failed to meet this challenge."

First National Church Music Workshop Planned by Disciples

INDIANAPOLIS.—Training to benefit congregations of all sizes will be offered in the first national church music workshop for the Christian Churches (Disciples of Christ), planned in a meeting here recently.

Subjects ranging from organ playing to choir directing will be dealt with in the workshop, Aug. 1-8, 1962, on the campus of Texas Christian University in Fort Worth.

A planning council of musicians from throughout the nation, named in an exploratory meeting last fall, has worked out details of the program.

The workshop will include lectures, panel discussions, recitals, laboratory sessions and classes on various aspects of church music leadership.

Karl H. Croel, executive director of local church life for The United Christian Missionary Society, is administrative secretary for the planning council of musicians.

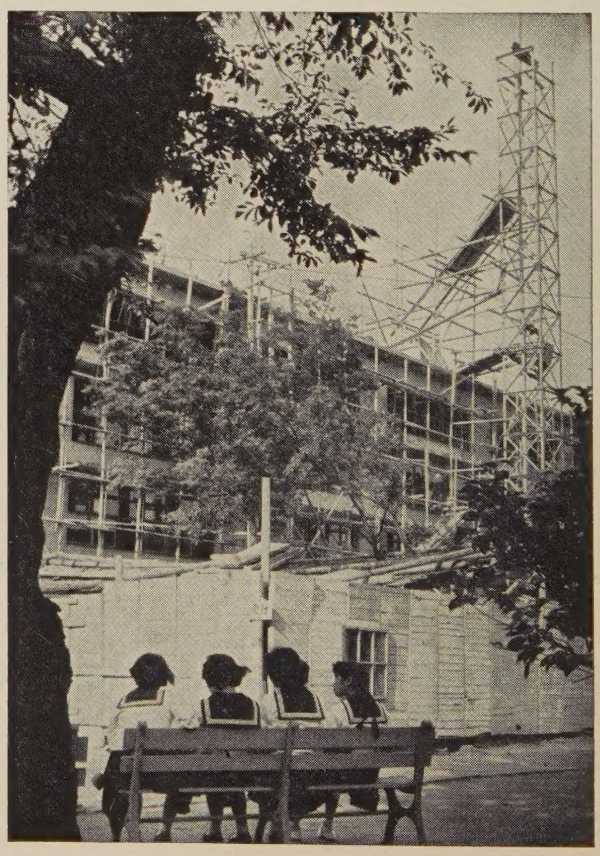
Identification Cards Stress Principles of Reformation

NEW YORK.—More than 80,000 new Protestant identification cards have been mailed by The Protestant Council of the City of New York throughout the metropolitan area.

With space for the names of the bearer's minister and church, as well as his own name and address, the 1961-62 cards

Building Plans Proceed at Long School

Four students at *Joshi Sei Gakuin* (Margaret K. Long Girls' School) in Tokyo, Japan, sit on a campus bench near the new classroom building which is being completed. The large, modern structure is part of a rehabilitation program being carried out on the campus of the historic Christian school founded by Disciples of Christ and now a part of the cooperative Christian enterprise in Japan. The school for girls was established in 1905 by Disciples. The first new building was the main administration-classroom structure, erected with Capital for Kingdom Building assistance in 1959. Several years ago a master plan was drawn for the gradual replacement of the old classroom and dormitory buildings and facilities. Funds are being made available for improvements through gifts of cooperating churches.



—Photo by K. C. Hendricks

proclaim "I Am a Protestant" in yellow fluorescent ink.

On the reverse side of the card are listed the principles of the Reformation: salvation by faith in Jesus Christ, supreme authority of the Bible, direct relationship with God, priesthood of all believers, separation of church and state, and dignity of labor.

The wallet-sized card is designed to be used by Protestants as a testimony of faith and as an aid in emergencies.

Latin American Protestants Report Decade of Growth

Lima, Peru.—Progress in the growth of the evangelical (Protestant) movement in Latin America has been reported to the Second Latin American Evangelical Conference.

T. J. Liggett, Disciple who serves as president of Union Theological Seminary in Puerto Rico, told 240 church leaders of some fifty communions assembled here for the nine-day meeting (July 29-Aug. 6) that responses to a questionnaire indicate that "judged by traditional criteria . . . the last ten years have been marked by great and hopeful achievements."

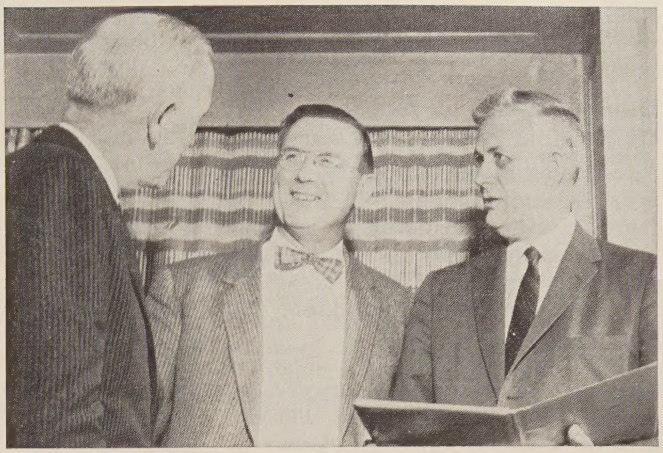
He said the evangelical community on the continent now has about 9 million members, of whom about half are in Brazil and about 1 million each in Chile and Mexico. He said the reports show significant progress in the formation of Bible institutes and theological seminaries and stepped-up production of literature. Census figures show about 300 theological seminaries on the entire continent, with Bolivia leading with a total of 17.

Dr. Liggett also reported improvement in interdenominational cooperation. He said most countries now have some type of interdenominational organization but that effective Christian witness is still seriously hampered by the many divisions which are particularly characteristic of the Latin American church scene.

World Council Expands African Student Program

Geneva.—Viewing the next ten years as "an emergency period" for education in Africa, the World Council of Churches has announced plans for trebling its scholarship program for African students. Nearly every African country will be represented among close to 75 students expected to receive World Council of Churches aid starting with the 1961-62 academic year. At present 25 African students receive such aid.

Scholarships will be given both to students studying theology and to those preparing for technical and professional work. Theology students are expected to require assistance for an average of two years; other scholarships will be of three years' duration. Plans for the expanded program were drafted at a meeting of the administrative committee of the division of interchurch aid and service to refugees.



Discussing arrangements for the first interest-free loan from Church Extension's Decade of Decision loan fund are, left to right, William T. Pearcy, president of the Board; Lawrence H. Maines, executive secretary of Michigan; and Rolland H. Sheafor, Church Extension vice-president and secretary, at right. —Church Extension Photo

Church Extension Grants First "Decade" Loan

THE first interest-free loan to be made by the Board of Church Extension of Disciples of Christ from the special Decade of Decision loan fund has been granted to the Michigan Christian Missionary Society on behalf of the new Riverside Christian Church, Battle Creek.

The $4,000 loan, closed in July, is a gift from the state society to the new congregation and will apply on the purchase of a new three-acre site in the fast-developing Lakewood area of Battle Creek.

The Riverside congregation, the first of five new churches to be established in Michigan during the decade, held its first service in June, 1960, and is presently meeting in a rented church facility on the west side of Battle Creek. Attendance is averaging 45-50 persons.

The new congregation has invested $2,200 of its own funds in its new site and is presently purchasing a parsonage.

The Church Extension Decade of Decision interest-free loan fund was established last year specifically to provide funds for the timely purchase of choice sites for new congregations during the 1960's.

The fund is supported by state and area organizations which have set aside a percentage of their New Church Advance funds to be administered by Church Extension on a communion-wide basis.

Church-owned Winery Taxable, Court Rules

Sacramento, Calif. (RNS).—The plea of the Christian Brothers to recover $489,000 in federal taxes assessed against their winery was rejected here recently by Federal Judge Sherrill Halbert.

The ruling covered taxes paid by the Roman Catholic order in 1951, 1952 and 1955.

Judge Halbert ruled that the De La Salle Institute operated by the Christian Brothers was exempt from taxation as a church institution, but that the winery was a taxable adjunct of the institute.

The brothers had claimed the winery was part of their institution at Napa, Calif., developing produce used to support the order's fourteen schools in the San Francisco province.

The federal government in 1958 sued to collect taxes from the brothers, claiming that the winery operation was not tax-exempt under the law. The case was decided in favor of the government, and the Christian Brothers paid the taxes under protest, later appealing the decision.

Protestant Gifts to CWS Total Two Billion Pounds

New York.—Protestant churches in America have sent more than two billion pounds of critically needed foods, medicines, clothing and other life-saving cargo through Church World Service to the hungry, sick and homeless overseas during the fifteen years since the inception of CWS in 1946.

This was announced by Frederick B. Newell, acting executive director of Church World Service, cooperative overseas relief agency of major Protestant and Eastern Orthodox churches in the United States, at CWS offices here.

In the CWS world-wide ministry to the needy, the churches have shipped a total of 2,005,219,850 pounds of relief materials, Bishop Newell said. Value of this goods is over $224 million. These

figures cover the period from May 1, 1946, when Church World Service was founded, through June, 1961.

Disciples Reaffirm Support Of National Council of Churches

INDIANAPOLIS.—In reply to attacks made on the National Council of Churches, at least ten state conventions of the Christian Churches (Disciples of Christ) have reaffirmed their support of the ecumenical organization during the past year.

Resolutions upholding the National Council of Churches were passed by state conventions in Arkansas, Florida, Illinois, Indiana, Missouri, Montana, North Carolina, Oklahoma, Texas, and West Virginia.

The 1960 assembly of the International Convention of Christian Churches (Disciples of Christ) in Louisville, Ky., led the way with a resolution reaffirming "wholehearted support" of the council.

State assemblies termed charges against the council "false," cited the increased interdenominational cooperation the council has made possible, and called for greater financial support for the body.

German Leader Says Population Explosion "Terrifying Problem"

MOORHEAD, MINN. (RNS).—The population explosion is the "most terrifying problem" facing the world today, a German bishop told the International Walther League convention here in August.

Bishop Hanns Lilje of Hannover, chairman of the United Evangelical Lutheran Church of Germany, said closely related to this problem is world hunger.

Two-thirds of the people of the world are suffering from "diet deficiency," he told the 3,400 teen-agers and adult advisers from the youth organization of the Lutheran Church-Missouri Synod.

The former president of the Lutheran World Federation said man's reach for outer space is "a magnificent achievement of intellect and spirit," but he questioned whether it should be done before man has better control of earth's problems, particularly hunger.

Special Days

Oct. 1	**World-wide Communion Sunday**
Oct. 8-15	**Week of the Ministry**
Oct. 15	**Laymen's Sunday**
Oct. 22	**World Order Sunday**
Oct. 29	**Reformation Sunday**
Oct. 29-Nov. 5	**Christian Literature Week**

Disciples, Baptists Plan New York Venture

NEW YORK.—Disciples of Christ and Baptists are working together here to determine the most effective way of ministering to Manhattan's Yorkville section.

A study of an area from Fifty-ninth to Ninety-sixth Streets began on July 1 under the direction of Isaac Igarashi of the American Baptist Home Mission So-

Negro Churches See Gains Through Merger of Service Organizations

MERGER of national staffs serving Negro and white congregations of the Christian Churches (Disciples of Christ) has increased the help given to Negro congregations affiliated with the National Christian Missionary Convention.

The convention's president and executive secretary agreed to this in statements to the NCMC trustees in Roanoke, Va. The convention's forty-fifth annual assembly was held in Roanoke's Loudon Avenue Christian Church, Aug. 21-27.

William K. Fox, president, and Emmett J. Dickson, executive secretary of the convention, both from Indianapolis, concurred that the merger, effected in July, 1960, "has been fully proved." The convention's program staff is now absorbed in various departments of The United Christian Missionary Society.

Mr. Fox, in his president's address on the opening night of the assembly, told the delegates that Negro Christians in America should be proud of their race. He said they need to enter into an "unashamed alliance" with every worthy effort to win "full citizenship rights and responsibilities for all people."

Theme of the convention was "The Church Redeeming a Changing World." Included were business sessions, inspirational services and workshops to prepare leaders in Negro congregations to perform their tasks more competently.

At one session of the assembly, Willard M. Wickizer of Indianapolis, chairman of the division of church life and work of the United Society, urged Negroes to "take the initiative" in solving race problems. He said members of the Negro race must associate with white persons "so that they can come to know what Negroes are able to do."

Emmett J. Dickson, right, executive secretary of the National Christian Missionary Convention, installs new officers at the close of the forty-fifth annual assembly in Roanoke, Va. Left to right are William K. Fox of Indianapolis, president; Jesse J. Hawkins of Hawkins, Tex., first vice-president; H. Monroe Gaskins of Dayton, Ohio, third vice-president; Mrs. Charles Webb of Chicago, second vice-president; Wendell Robertson of Houston, Tex., fourth vice-president; William H. Elster of Sterling, Ky., fifth vice-president; Raymond Brown of Hannibal, Mo., secretary; and Mrs. R. H. Peoples of Indianapolis, treasurer of the convention.

—Clark's Studio

Disciples Cooperate in Audio-Visual Conference

Planning the Northeastern Audio-Visual Conference at Ontario, Canada, this past summer are, left to right, Anson Moorhouse, executive secretary of the department of audio-visual services of the United Church of Canada; Thomas P. Inabinett of the audio-visual services staff of The United Christian Missionary Society; and Porter Bower, director of audio-visual services for the United Church of Christ. The three communions joined in sponsoring the conference to deal with new techniques for churches.

—Photo from Audio-Visual Services

cieties. The program will involve the New York Baptist City Society and historic Park Avenue Christian Church.

The purpose of Mr. Igarashi's survey is to determine the needs of the community which houses a "broad spectrum of residents ranging from lower economic groups to extremely wealthy," said Hampton Adams, pastor of the Park Avenue Church.

A way to reach the estimated 30,000 Protestants and the unchurched residents who live in Yorkville's disintegrating areas and luxury apartments is being sought.

Although the area was once predominantly German, people of all nationalities now reside there. How the churches can best minister to this divergent group of persons will be examined by Disciples and American Baptists.

Yorkville is reported to have more than twice the number of elder citizens that is found in the comparable areas in the city. Another major problem to be explored in the churches' study concerns the needs of the aging.

The joint project is being carried out in cooperation with the department of church development of The United Christian Missionary Society and the division of church missions of the American Baptist Home Mission Societies.

Berlin Worshipers Urged Not to Succumb to Bitterness

Berlin. (RNS).—A special message read at Sunday services in all the churches of the Evangelical Church of Berlin and Brandenburg, which embraces the entire city of Berlin, urged worshipers not to "succumb to bitterness and the feeling of hate" despite the action of the Soviet Zone authorities in closing the border between East and West Berlin.

The message was issued by Bishop Otto Dibelius, head of the church, and Kurt Scharf, chairman of the Council of the Evangelical Church in Germany. They said that "what has happened in Berlin has struck us all hard" and "our sympathy is great for those who are most intimately affected."

Declaring that "it is not ours to inquire how and wherefore these measures have come about which sever our Fatherland," the church leaders stressed that "it is the task of the Christian church to promote peace, to urge tranquility where passion mounts, to plead for love where hate threatens to devour, and to proclaim the faith which can overcome the dangers and quandaries of life."

Disciples Name New Women's Work Executive

Indianapolis.—Miss Helen F. Spaulding of New York City has been named executive secretary of the department of Christian Women's Fellowship of The United Christian Missionary Society, effective Jan. 1, 1962.

Currently director of Christian education research for the National Council of Churches, Miss Spaulding will be returning to work with the Christian Churches (Disciples of Christ) after nearly nineteen years in interdenominational Christian service.

(A complete story on Miss Spaulding is found in this issue on page 35.)

Woodhaven Ground-breaking Scheduled for October 29

Columbia, Mo.—Ground-breaking ceremonies for the Woodhaven Christian Home for exceptional persons will be held here on Oct. 29.

This home will become part of the network of homes for children and aging in the National Benevolent Association of the Christian Churches (Disciples of Christ). Woodhaven will serve retarded and crippled children and a few adults with special needs.

Alaska Court Bars Private School Aid

Juneau, Alaska. (RNS).—The Alaska Supreme Court ruled here in August that public school bus transportation cannot be used by students attending private or sectarian schools.

By a margin of 2 to 1, the court struck

School in Congo Preparing Ministers

National ministers to meet the critical needs of the Christian Churches (Disciples of Christ) in the Republic of the Congo are being prepared at the Preachers' School in Bolenge. In this photo, Richard Taylor, missionary with The United Christian Missionary Society, hands a diploma to a recent graduate of the school. On the right is Louis Ilela, general secretary of the Disciple area churches. More pastors are needed.

—Photo by McMillan

down a state statute which extended public school bus transportation to students who attend non-public schools.

The majority opinion declared this statute violated both the constitution in effect when Alaska was a territory and the present state constitution which prohibits the use of public funds for the direct benefit of private educational institutions.

Leaders Enlisted for Operation Good News

INDIANAPOLIS.—One hundred leaders of the Christian Churches (Disciples of Christ) are being enlisted to serve local churches in the United States and Canada for one week, from January to Easter, 1962, in a special program to be called Operation Good News.

Sponsored by the department of evangelism of The United Christian Missionary Society, this will be the second successive year in which men from national and state agencies and from church-related colleges and seminaries will volunteer to take part in this pre-Easter program.

In Project-Evangelism, launched this past January, 59 men from all Disciple agencies served local churches for one week during the three months before Easter.

Congo Hospitals Facing New Crisis

LEOPOLDVILLE, CONGO.—Protestant mission hospitals in the Republic of the Congo are suffering from a serious lack of doctors and are being swamped with patients, according to Glen Tuttle, American medical missionary who is chairman of the Congo Protestant Relief Agency (CPRA).

Predicting that the situation is "going to get a lot worse," he said so far there has been no marked decline in public health as a result of these conditions, but "we are only just holding our own."

Before Congolese independence, there were about 750 doctors, mostly Belgians, in the country—one for every 20,000 persons—but now there are only 250 qualified practitioners, including those brought in temporarily by the World Health Organization and the CPRA, Dr. Tuttle reported.

He noted that the first two Congolese doctors were graduated in July from the Lovanium University in Leopoldville, but estimated that it would be at least twenty-five years before there are anything like enough qualified Congolese physicians.

Dr. Tuttle said the Protestant hospitals number 45 and although inadequately staffed they are a little better off for doctors than the government hospitals.

December 1 Deadline For Chain of Prayer

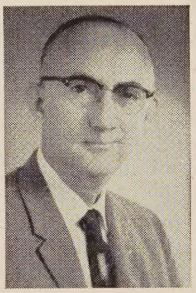
INDIANAPOLIS.—Christian Churches (Disciples of Christ) in the United States and Canada are being urged to enroll for the 1962 Chain of Prayer with the department of evangelism of The United Christian Missionary Society.

Deadline for enrollment is Dec. 1, according to Donald M. Salmon, the department's executive secretary.

The Chain of Prayer, Dr. Salmon reports, is designed to give spiritual motivation to the pre-Easter evangelism programs of the churches that participate.

Beneath the Spire

WILLIAM WALLACE MCDERMET, 51, co-chairman, with wife, world outreach in Country Club Christian Church, Kansas City, Mo., also deacon, co-chairman ushers, junior superintendent church school . . . born at Hope, Kans., "Mac" received A.B. degree at Cotner College, M.A. in social work from U. of Minnesota . . . associate regional representative Bureau Public Assistance for Social Security Administration, Federal Department Health, Education, Welfare, since 1956 . . . caseworker, Family Welfare Association, Omaha, Nebr., 1932-34; York County welfare director (first in Nebraska), 1934-37; with Nebraska Division Public Welfare, 1938-51; later, director, Lancaster County, Nebr., Division Public Welfare . . . he and wife, Grace Eleta, parents four sons; Hans van der Flier became family member, 1959-60, while exchange student . . . member executive committee, American Public Welfare Association.



Mr. McDermet

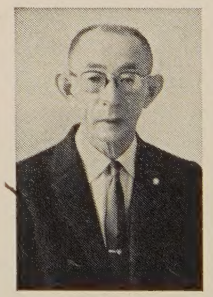
* * *

LILA CREAGER (MRS. MARION LOFTON) PATTON, 51, leader in local, brotherhood, ecumenical church circles, member Lindenwood Christian Church, Memphis, Tenn., since 1920 . . . typist, credit investigator, private secretary Memphis firms, 1927-45, while primary teacher, intermediate superintendent, Christian Endeavor leader Memphis and Tennessee Unions, director church youth . . . in 1945, married Dr. Patton, who had three children: Michael, Kathleen, Robert, now grown, church leaders . . . while president Federation Christian Churches Memphis, Shelby County sponsored first united school of missions . . . member first International CWF Commission, former board member Tennessee CWF . . . former secretary, vice-president (twice), Tennessee Disciples' Convention; member (twice) International Convention Recommendations Committee . . . president, 1957-59, Tennessee United Church Women . . . vice-president Tennessee Council of Churches, 1957-58 . . . president Evergreen Garden Club . . . her sketch appears in *Who's Who of American Women.*

Mrs. Patton

* * *

YOSHITSUNA SHIONOYA, 71, minister Ichi-bancho Christian Church—now part United Church of Christ (*Kyodan*)—in Akita, Japan, since 1927, was one of 20 persons cited last year by Prime Minister Ikeda for service with juveniles . . . also he, wife, daughter Mari commended at National Conference private kindergartens for many years' work in kindergarten education . . . Christian since 1909, seminary graduate 1918 . . . married Miss Saki Sato, Bible woman; parents four daughters, three living . . . teacher Akita Prison Bible class; preaches quarterly to 900 prisoners . . . head Mother and Child Department, Prefectural Child Welfare Council; president Akita Prefectural Association Crippled Children; chairman Akita Prison religious committee . . . author two books, *Lord's Prayer, God Is My Shepherd;* chapter in *The Bible and I* . . . in 1956 one of four honored by Akita mayor for contribution to city's culture . . . in 1958 one of 12 Japanese recognized for religious work at Akita Prison.



Mr. Shionoya

—BELL RINGER

WORLD CALL

Samuel F. Pugh, *Editor* — James L. Merrell, *Associate Editor*
Evelyn Honeywell, *Assistant to the Editor* — Evylin R. Gribble, *National World Call Secretary*
Janet Sugioka, *Editorial Associate*

Contributing Editors:
C. E. Lemmon — Barton Hunter — H. L. Smith — J. Edward Moseley

VOLUME XLIII — OCTOBER, 1961 — NUMBER 9

Asset or Liability?

WHAT one minister considers his greatest frustration another counts as his strongest asset. That asset, or frustration, depending upon the viewpoint of the reader, floods the office of every church week after week throughout the year. It stacks high in corners until the calendar makes it obsolete. Sometimes it goes into the waste basket unopened. Sometimes it is read and laid aside with good intention to be lamented later by unfulfilled resolves.

"What a stack of stuff!" remarked one person who saw the state planning files that go out each year to the state secretaries. But that "stack of stuff," if wisely used could enrich, perhaps transform, the plans, processes and achievements in every state or area of the Disciples of Christ.

A number of ministers have half-seriously asked for a year's moratorium on written material. Indeed every pastor must feel at one time or another that he would like every letter, circular and information sheet to by-pass his desk so that he might give full time to sermon preparation, personal counseling, and calling on people who need him.

What a relief such a mail detour would be! And yet it would be only a few months—a few *weeks* perhaps—until sermons would reveal a lack of acquaintance with the affairs of community, nation and world. Personal counseling methods would eventually be out-dated and the conversations that accompany calling would betray the pastor's lack of information on matters that should have been known to him.

Second-class and third-class mail that pours without pausing upon the minister's desk may be his greatest frustration—a problem that cuts into every task and every joy of the day's work. And yet some pastors have learned how to discard the trivial as easily as a wood grader discards inferior boards from a giant saw. Then, from the important, those same pastors survey the pieces that go to the various officers and chairmen. They put packets, bulletins, letters and periodicals in appropriate pigeon-hole boxes prepared for the purpose. Then each leader finds his own material waiting for him.

What an asset is the set of twenty Decade of Decision brochures prepared a year ago and furnished without cost to every Disciple church! What an asset are the local church program planning manuals—and the special day packets—and the periodicals that pour fresh information and inspiration on the minister's desk month after month.

Of course, the pastor is not expected to read it *all,* but he will want to know about its existence and its intended use. And to make his own work easier he can guide the entire congregation in reading Disciple news in periodicals of Disciples of Christ as so many pastors now do.

Let no church leader be confused into thinking his work or his life would be easier if everything in written form were to by-pass his desk. He would soon have problems greater than the little ones brought by the mailman.

Fair Appraisal

IT has been said that Disciples of Christ have spent their entire existence talking about Christian unity but have never united with anyone. The long courtship with the Baptists came to an end without a marriage.

Meanwhile, Disciples have maintained their concern for unity and have revealed it by continuous activity in the National Council and the World Council of Churches. Now comes another opportunity for considering the practicability of union, this time with the United Church of Christ. Conversations, both formal and informal, will stimulate Christian thinking in the months and years to come.

It is easy to jump to a conclusion and then to hunt for facts and figures to support that conclusion. Some have already decided that to unite with the United Church of Christ would be a good move; others are looking for logical reasons to support their negative conclusions.

A Christian is open-minded and willing to study the facts. WORLD CALL will try to keep its readers supplied with the facts. May the final decision grow out of a fair appraisal of all the facts involved in the entire process.

Open Letter to Disciple Ministers

YOU do not need anyone to speak for you or to come to your defense, but WORLD CALL wishes to express its confidence in you and to say to the churches that they are fortunate to have such an outstanding group of ministers serving Disciple churches.

Time after time in recent months articles have appeared in hostile places and have been copied by the daily press suggesting, though never proving, that many clergymen of various faiths deliberately support Communist ideas or are influenced by the Communist viewpoint. Laymen reading such articles may doubt the loyalty of their own pastor or at least wonder whether there are any hidden Communists among the ministers of their town or city.

How easy it is to cry "Communist!" when one disagrees with a comment or action of another! How easy to judge all ministers by one or two isolated cases! How easy to read the article, "Surprising Beliefs of our Future Ministers" in the August, 1961, issue of *Redbook* and wonder about the depth of faith of all clergymen! That article (and it would be well for all to read it) reveals trends in contemporary theology which the layman should know and evaluate for himself. Most of you ministers have spent seven or eight years in Disciple colleges or seminaries acquiring a personal faith and a Christian point of view.

WORLD CALL wishes to make known its confidence in you, the ministers of Disciples of Christ. Your faith has been changing, of course, and you have your own individual beliefs, but your faith has deepened in the process. We do not know a single Communist or a single atheist among you. To give added assurance of our confidence in you we are printing an article by J. Edgar Hoover, "Ministers Are 'Wholly Loyal' " on page 13 of this issue.

We count on you to point the way to the Lord Jesus Christ and to help us find his way of thinking, acting, living and serving. You are our leaders and the servants of God. With the Bible as your guide, show us the way. We have confidence that you will lead us to the Christ!

A New Insignia for WORLD CALL

THIS month's cover introduces World Call's new insignia which will appear on stationery and promotion fliers and wherever the "international magazine of Disciples of Christ" takes its message.

The blue background represents the seven agencies (Board of Church Extension, Board of Higher Education, Council on Christian Unity, Disciples of Christ Historical Society, National Benevolent Association, Pension Fund, The United Christian Missionary Society) for which WORLD CALL speaks. The blue represents also the thousands of readers in America and around the world—readers who come to a new appreciation of the work of Jesus Christ and his church through the pages of WORLD CALL.

The world signifies the world in need of food, education, health and the gospel.

The scroll represents Christ's message for our time, a message to all people everywhere.

The trumpet denotes a personal call to Christian commitment and service.

The *trumpeter* is an agent of enlightened discipleship. He is a messenger who serves generation after generation, seeking to interpret the Christian message and to meet the needs of all people in the spirit of Christ.

The rock symbolizes a firm foundation and the means whereby the messenger of Jesus Christ goes on and on to new heights in carrying the gospel to the world.

The insignia may be seen at the International Convention Assembly in Kansas City where it will serve as a backdrop for the World Call booth.

"The rural church which has served the American agricultural society with great distinction for many generations now must redesign its ministry to serve people in a rapidly changing society," says the author. In this article Mr. Hass describes some of the profound changes affecting America's rural churches.

—RNS Photo

Revolution in the Countryside

By LONNIE H. HASS*

WHILE the nation has been enchanted by the startling change taking place in its great cities, a revolution just as surprising and amazing has been transforming the countryside also.

The horse and mule have silently disappeared while the farm tasks are being done with powerful tractors and humming electric motors. Farming is now almost completely mechanized.

The farm home is equipped with all the modern mechanical conveniences and the farmstead shines brightly in the night as electric power revolutionizes American farm life.

Conservation of the land, new fertilizers, hybrid seeds and more efficient operation have made each acre more productive while new and better farm machinery has made it possible to farm greater acreage. The small, compact, self-sufficient homestead farm is giving way to large commercial operations by families and sometimes by corporations.

Farm Population Declining

As farms become larger and more highly mechanized the need for manual labor decreases, so farm population is declining. Some of these farm-reared young people go to the city to live while others build homes in the small towns and along country roads and drive to the city to work.

As the farm population declines the rural non-farm population grows. The rural community now is made up of commuters who drive to the city to work, business people who serve the farm operation, those engaged in local farm-related industries, professionals who serve rural people, and those living in retirement. As pioneer neighborhoods disappear larger trade-center communities emerge to serve as the heart of an ever-widening circle of the rural countryside.

Rural life in America is the society in mass transition —a society traveling laboriously from a situation where it has been comfortably at home for generations to a new place in the distant future.

The journey is being made under protest with frequent longing looks backward and with deep-seated fears of the future. The task of leaders, especially Christian leaders, is to anticipate this future and seek to mold it for the spiritual welfare, economic security and general happiness of those who shall be its inheritors.

Rural Church Must Change

The rural church which has served the American agricultural society with great distinction for many generations now must redesign its ministry to serve people in a rapidly changing society. In doing so, sometimes, it has been greatly frustrated; often it has tried to hold back change; frequently it has rested on its laurels while the tide swept by.

Friends of the rural church have become sentimental and have sought to shield it from change, but it must adjust its ministry to a new day or it has no justification for survival. The country church, which has been the undisputed queen of the countryside for many generations, now must return to its original and God-given role of the humble servant, or else it will be a misfit in the dynamic age into which it is entering.

The church in town and country must look at itself seriously. The church of the New Testament was a fellowship of people committed to the lordship of Christ and to the fulfillment of his mission to mankind, and believers were bound together in this commitment by

*Mr. Hass is a national director in the department of church development of The United Christian Missionary Society.

strong bonds of Christian love. The church was alive, aggressive and mobile, and it had faith in the future.

Many rural churches today are too much tied to things: old buildings, stained glass windows, cemeteries, traditional program, and family power structures. These are dangerous impediments in this rapidly moving time.

In ancient history one of the things that brought about the fall of the Roman Empire was the *impedimenta* which bogged down her armies and made them immobile in the face of a fast-striking enemy. The church must again become free and mobile, ready to dissolve and re-form into new fellowships as the need arises, just as iron filings are rearranged each time a magnet is passed through them. Our mission is one of continuing readjustment in order to minister to the people of this day.

Fellowship Must Re-form

The fellowship of the church must re-form itself across many denominational, community, class and racial lines. Generally this can best be done through pastoral unities, larger parishes, group ministries, federations and associations of various kinds for research, study, planning and the carrying out of the Christian mission.

Let us look now at some of the rural regions which have begun to emerge as a challenge to the church. Here a national strategy is being developed.

First are regions of decline.

The problems of these regions are so deep-seated and progress so slow and difficult that it may be necessary to declare them home mission fields and approach them on that basis. Conditions in some of these communities are so primitive and the church so ineffective that they compare with world mission fields.

These regions of sustained and severe population decline have come about in the past twenty years. Young people have had to leave in order to find work and economic opportunity. These sections are what the committee on rural economic and social trends of the National Council of Churches has designated as "persistent pockets of poverty in an otherwise affluent society."

Areas Have Grown Larger

These areas have developed across state lines and in some instances may be larger than a single state. Large cities located in these regions have been deeply affected by the poor economic climate, and some of the towns and villages have begun to take on the appearance of the old Western "ghost towns."

While some churches in these declining rural districts are strong, many others are in severe transition similar to those in the hearts of great cities. Membership and resources declined as members grew older and had to relinquish leadership—leadership which has not been replaced, since the youth found it necessary to migrate to the city. Old and large buildings, once full of people and activities, are now a burden to maintain in a state of respectability. A declining community makes evangelism and other work extremely difficult, so the congregation that holds its own may be exerting as much effort as growing congregations in other situations.

A second challenge to the rural church is found in the metropolitan regions.

Standing in sharp contrast with the declining areas are the great metropolitan regions with rapidly increasing populations. A central city radiates a dominating and controlling influence for a radius of fifty to one hundred miles. Every small city, town and farm is related in many ways to the central city.

In these regions we must recognize that the town and country church ought to be a real part of the total metropolitan strategy.

Churches which have served farm people for a century are now confronted with communities composed of farmers, businessmen, professional people, the retired, and those who work in local industry or commute to the city. Local congregations need to change their programs, schedules, buildings and equipment in order to serve this new constituency. Others need to relocate in more strategic surroundings, and some new churches should be started.

Caught Up in Expansion

Rural churches on the growing edge of the city are in an especially critical situation in that they are being caught up in the expansion and are becoming part of the city. In such small communities the out-rushing urban society meets the established rural culture and the two sometimes deadlock. The church may be isolated and left to decay in such a situation as the tide sweeps around the community. On the other hand there is ample evidence to show that when a congregation is conditioned for this change by able leadership over a period of years, it can make the adjustment and lead the community in doing so.

The third region is the stationary one.

When the metropolitan regions and the large areas of declining population described here are lifted from a map of the United States, the remaining territory looks something like cookie dough from which the cookies have been lifted for baking. The areas left are the stable rural districts of the nation which have neither gained nor lost population seriously during the past two decades. These sections are characterized by good but not the best land, average size family farms, and a fairly stable economy.

Congregations Must Be Alert

While radical adjustment of the church and its program in these areas will probably not be necessary in the near future, rural congregations need to expand their program, remodel or build anew, and be alert to the changing community in which they work.

Protestants are working on many details of strategy for this type of region and the others mentioned, and help is being made available to rural church leaders who need it.

The important thing is that the work of the church cannot succeed anywhere without adequate stewardship of its people. More leadership education is necessary, evangelism is of growing importance, and a solidarity of the Christian witness is vital to the new rural culture.

Ministers Are "Wholly Loyal"

By JOHN EDGAR HOOVER

John Edgar Hoover, whose photo appears at the right, is the veteran director of the Federal Bureau of Investigation. An authority on the Communist efforts in America, Mr. Hoover is also a dynamic spokesman for the Christian mission. In this article, carried also by the Baptist *Crusader*, Mr. Hoover discusses the Communist challenge and hails the ministry's work.

AMERICA was founded on a dream—a dream that free men could govern themselves, with the help of God, under law. That was the basic meaning of Bunker Hill, Valley Forge and Yorktown, of the Declaration of Independence and the Constitution. That dream has become a glowing reality as today America stands as a beacon of freedom to the world. The nails of sweat, toil and blood built a solid government, a government based on tolerance, fair play and faith in God. We in America can count our blessings, one by one, and pledge our lives that this government of, by and for the people shall continue.

Just a little more than one hundred years ago another dream was spawned—from evil minds across the sea. That dream of Karl Marx and Friedrich Engels has today also become a reality—a reality punctured by the bloody signposts of human slavery, concentration camps, the denial of God. Today communism encompasses one-third of the world's peoples and one-fourth of the earth's land surface. Make no mistake—the challenge is total—communism seeks to extirpate forever from the annals of history the ideals of our Western Judaic-Christian culture. If communism conquers, the world will be rolled back into a new age of paganistic barbarism.

Flame of Freedom Kept Bright

Often I have thought of the days of 1775—when the flame of freedom was kept bright by the dedicated few. I have visited Valley Forge and there seen the tiger-like determination of Washington and his faithful men who withstood the rigors of nature, the calumny of the enemy, the lack of interest of others who could have helped. I know what kept these patriots alive, what kept their spirits vigorous despite the vilest obstacles which could be thrown against them—it was faith in the Eternal, faith that God guides the destinies of men. They were men of strong moral character, men who faced the enemy with a deep faith, men who knew that they were fighting for something superior and more noble.

When I see Valley Forge, I know that here is the answer to the atheistic scourge of communism. We need men and women who know what America means, what liberty has cost our forefathers, what faith in God can do to make men strong. The Communists are atheists. They say that God does not exist. "Why worship Him?" they ask. To them faith means not faith in a Supreme Creator but faith in the Communist Party. Morality is not obedience to divine imperatives, but an expediency which promotes Communist interests. Hence, the violent Communist attack against religion, against the church, against clergymen. The Communists know that the church of Jesus Christ stands today as a powerful obstacle in their path to revolution. As long as men have faith in God, a faith which reaches into the Eternal, they can never completely subjugate that individual to the dictates of the Party.

To my mind, more than ever, we need as a nation a strengthening of our religious faith. If we have men and women, articulate in their Christian heritage, they can meet and overcome the temptations of the Communist challenge.

Hence, the great challenge which faces ministers of the gospel. In reality they stand on the front line today in the fight against communism. The type of men and women we produce in America today, in large measure, is their responsibility. They have the duty of guiding young lives, helping produce alert, aggressive, meaningful citizens. Nothing today can be more important than our Sunday schools, youth training programs, church camps and study groups. These are truly arsenals of democracy.

Ministers Doing Magnificent Job

Joseph Addison has said: "What sculpture is to a block of marble, education is to the soul." Here is our answer. America's clergy are today doing a magnificent job. They are helping to preserve the dignity of man as the image of God, and to mold the individual to be a worthy citizen in democracy. Over the years, as could be expected, churches and religious organizations have been—and will so remain—targets for Communist infiltration. In the past, some clergymen, unfortunately, have been drawn into the Communist movement. But the overwhelming majority of our clergymen are today wholly loyal to our nation and are working valiantly to protect our freedoms.

This is not the time for name-calling, for unfounded accusations or publicity-seeking charges designed to confuse, divide and weaken. The clergy of America need the full support of patriotic Americans in our common struggle against the enemy.

Education is truly the etching pen of the human soul. We need education in the ways of men and God—an education which will make us stronger Americans and our nation a better America.

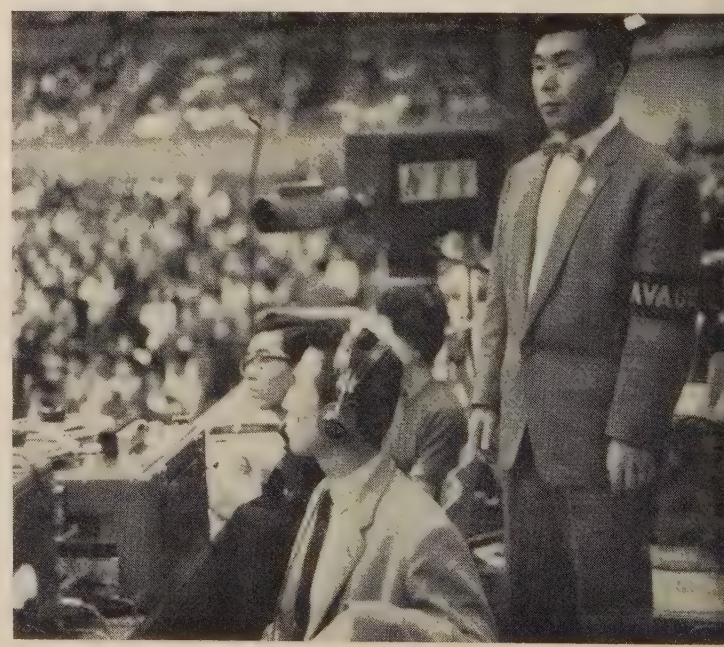
More than four hundred Japanese church school and kindergarten teachers and pastors attend AVACO's annual workshop each summer. These girls are making the "Ebanashi" (picture story), a visual aid akin to the flannelgraph.

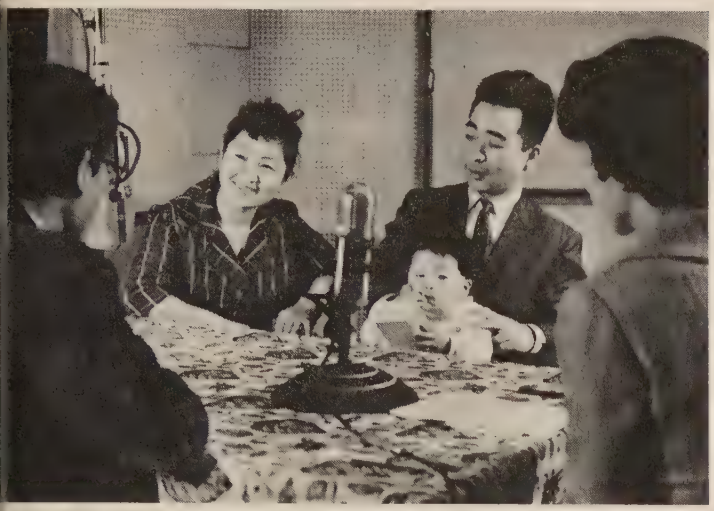
Vern Rossman (left), Disciples of Christ missionary to Japan, manages the Asia Office, through which AVACO shares ideas and materials with other countries and exports Japanese equipment. Here Mr. Rossman discusses with Miss Chiba, secretary of the Asia Office, equipment which AVACO will produce for use in Asia, Africa and Latin America.

Japanese Hear and See the Good News

An AVACO film librarian helps a church school teacher as she picks the right filmstrip for her church school class.

Motoyoshi Nakanishi (standing), AVACO chief engineer, helps supervise the televising of the Tokyo Christian Crusade, June, 1961. With seven million TV sets in Japan, a great opportunity is opening to preach the gospel through this potent medium. The making of Christian films for television and film evangelism is a priority project for AVACO.



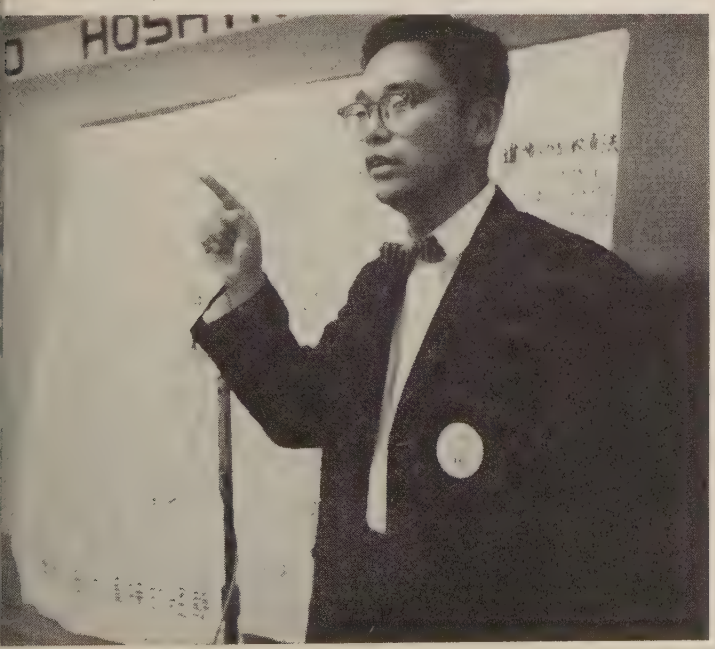


The AVACO-produced radio program, "Guidepost of Life," reaches out each Saturday morning to the twenty million radio sets in the Tokyo area of Japan. This program features an interview on Christian marriage with the young married couple shown above. They testified to the importance of Christian faith in marriage and in child rearing.

Church school teachers at AVACO's summer workshop produce flannelgraph backgrounds by blowing diluted poster color around pre-cut forms onto flannel. Ten basic backgrounds enable the teacher to tell any Bible story. Workshops are also held yearly by AVACO in other parts of Japan.

Audio-Visual Activities Commission (AVACO) Plays Vital Role in Japan And the Far East by Helping the Christian Minority with Ideas and Materials for Spreading the Gospel

Matthew S. Ogawa, a devoted layman of the United Church, here lectures on the use of audio-visual aids in Christian education at AVACO's summer workshop. Mr. Ogawa is the energetic head of AVACO's widespread activities in radio and TV, the production and lending of audio-visual materials, leadership training, publications and services.



The Christian Audio-Visual Center (below) in Tokyo, houses the Audio-Visual Activities Commission (AVACO) of the National Christian Council of Japan. The building was constructed in 1955 and enlarged in 1960. Contributions were made to the building fund each time by Disciples of Christ.

Homes Build The Nation

By MARGARET RICHARDS OWEN*

EDITORIAL NOTE: *This is the second of two articles by Mrs. Owen on the importance of Christian learning in the family. In the first article the author pointed out that Christian learning in the home provides the foundation of the nation's faith. Here she shows how such learning serves also as a basis for the nation's character and culture.*

CHRISTIAN learning in the home provides the foundation of the nation's character. The character of the nation is derived from the ideals, moral and spiritual values, and standards of the homes which form it.

It is in the home that the following basic aspects of character have their origin and nurture.

Respect. The individual learns to respect himself and others and those in authority. He learns respect for personality and for the worth and rights of each individual.

Honesty in matters small as well as large, in speech, in relationships, and in duties to be done is also a basic element of character. Honesty includes facing oneself and the situations and realities which come in life rather than attempting to escape or deny or avoid them.

Must Pay Cost

Integrity is fundamental in all matters. It means paying the cost, if need be in unpopularity or loneliness, for standing up for what is right and decent. This quality implies uprightness, sincerity and moral soundness.

Discipline girds the individual for varieties of experiences which may be ahead. There must be willingness to accept it and to discipline oneself rather than seek to gratify one's every desire and to take the easy way whenever possible.

Chastity is a standard which needs also to be taught explicitly by the home. Moral values include a recognition of the weaknesses and evils of exploitation.

In these areas the home is the primary teacher and sustainer. To arrange for Christian learning to take place in these fields is not easy. It takes example but more than that. It requires knowing about the activities and practices of members of the family and caring enough to correct when mistakes are made, or encourage when there is doubt, or assist when that is desirable.

Although we recognize the necessity for strong character both individually and nationally we all too often avoid involvement. We are neglectful because of a lack of real interest and concern. We trade on past values and assume they will endure without realizing that each generation needs to learn them.

Along with this there is a lack of perspective and thinking ahead. We live for the pleasures and joys of the moment. Most of us in the multiplicity of daily activities are unwilling to take the time to arrange learning situations in the home and to teach, correct and instruct. We overlook opportunities for setting up encounters and involvement that would establish moral and spiritual values. We assume the church will do the teaching in this area, not taking into consideration time limitations and the fact that the teaching which the church does provide must be amplified and supported by the home.

Provides Basis for Culture

Christian learning in the home also provides the foundation of the nation's culture.

Will it be a Christian culture? The following are suggestions for providing a favorable environment for Christian learning in the home which in turn would contribute to the total cultural pattern of the country.

First, we tend to emulate and follow those we admire and love. Therefore it is very important that there be an atmosphere of love and respect for each person in the home. Scorn, ridicule or crude jokes have no place in this setting.

Second, a favorable environment is one where learning situations are continually being arranged. This will require time and attention on the part of the parents.

Third, in a desirable situation there is freedom for discussion; values are weighed, conflicting standards are examined, experiences are evaluated, and judgments and decisions are made.

Fourth, in favorable surroundings there will be support, encouragement, cooperation and sharing.

Should Use Christian Materials

Fifth, in the helpful home there will be Christian materials and observances. This will mean not only having the Bible and hymnal and religious journals and books available but using them and giving significance to special days and occasions.

Sixth, in a favorable environment there will be both example and specific guidance. Family members should not be thrust into the perplexing games of life without being given the rules and without having had some groundwork and practice in playing.

Seventh, wholesome and positive attitudes and a willingness to learn, to change, and to grow contribute effectively to a favorable climate. This rules out bigotry.

The nation's culture is reflected in its habits, practices, attitudes and interpersonal relationships. These

(*Continued on page 37*)

*Mrs. George Earle Owen of Indianapolis is a former missionary of Disciples of Christ. Her article is one of a series dealing with concerns of the Christian family.

Churches Where They Are Needed

By H. CONRAD HOYER*

ISN'T it true that we have too many churches in too many of the wrong places? Many are asking this question. The tone of their questions assumes an affirmative answer. Some ask critically; others in great despair. Nearly all are concerned that we do something about it.

Yes, it is true. Over-churching, or at least unwise churching, of America is a failure of the Protestant churches, and all of us have been partners in that failure.

It is also true that the churches are doing something about it. The 1961 answer to this concern is "planning and adjustment." The current answer goes by various names: "research and church planning," or "research and adjustment," or "church strategy and adjustment." Nearly every state council of churches has a department that deals with this concern, and most of the metropolitan councils likewise have such departments or committees. Many of these departments have full-time staff leadership; a few have several staff members. The division of home missions of the National Council of Churches responded to this concern just a year ago by establishing its Commission on Cooperative Planning.

Need Wise Stewardship

New times call for new strategies, and the many open doors of opportunity and responsibility for the churches require wise stewardship of manpower and resources. Many of the readers are vividly aware of the exciting programs of church extension—planting new churches in the many new communities of our land. Even so, it is difficult to realize the extent of the need for new churches. We currently consider two thousand new churches a year are needed just to keep pace with the growth of population, and this assumes only keeping the present Protestant ratio of strength in the country. It does not anticipate inroads on the 70,000,000 unchurched in our land. Establishing new churches to replace congregations that close as a result of the relocation of population in this highly mobile age calls for another two thousand a year. The paper towel slogan, "Why use two when one will do?" applies in the face of such vast needs. This is especially true when one can often do *better* than two.

New doors are open also in older communities. These new times challenge us with new needs that call for new strategies. Planning for "adjustment" to serve the older communities is as important as planning for "new development" to church the new communities.

Research is closely associated with planning. We must know the facts about churches and about communities if we are to plan wisely for them. We must know how many churches we need, what kinds of churches, and where they are most needed. We must also have the facts so as to know where we may have too many churches, or where churches are failing to meet the needs of our ever-changing communities in country and town, in city and suburb. We must have the up-to-date facts also about this ever-changing society—these new times—in which we are called to serve. Wherever possible we must check trends so as to anticipate where people will be and what communities will be like ten and twenty years from now.

Seek to Find Answers

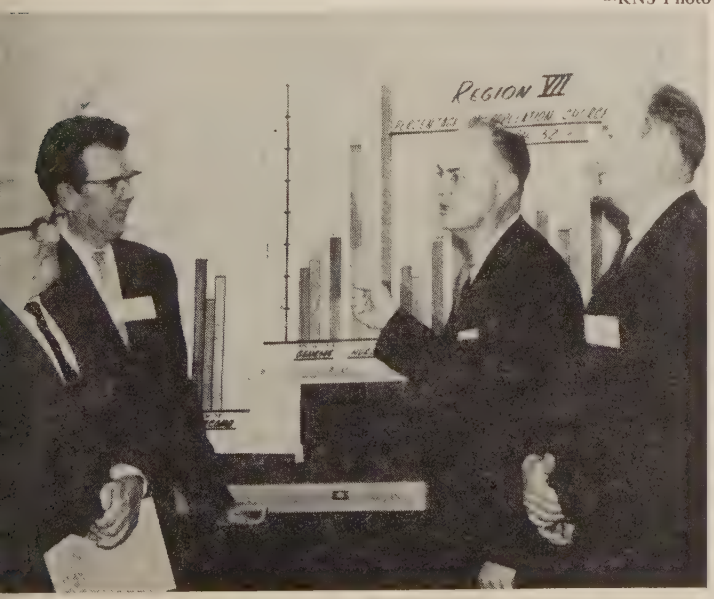
Planning departments and their committees consider these facts and the many factors and forces of our society in relation to the call and mission of the church. They seek to find answers to the question, "What is God calling us to do in these new times?"

A most obvious answer to that question is that we should space our churches strategically so that no community is over-churched, and so that no community is overlooked. Since no one communion has the resources to plant churches everywhere, but since all of us together might possibly do most of the tasks we are called to do, *cooperative* planning and adjustment seeks to coordinate the work of all of the communions so that we will not over-church nor will we overlook any community.

Many readers are accustomed to the word "comity"

*Dr. Hoyer is associate executive secretary of the division of home missions of the National Council of the Churches of Christ in the U.S.A. with special responsibility for cooperative planning.

Below are some church leaders attending a recent two-day conference in Washington, D. C., on "The 1960 Census and the Churches." These planning officials studied the meaning of changes in population for the program of the church. —RNS Photo



as a description of this concern for the wise distribution of churches. The alert reader has probably already concluded that "planning and adjustment" is just a more sophisticated term for the older "comity." It is comity indeed, in a very good sense, though quite different from the comity concepts of a generation ago.

The dictionary definition of "comity" is "friendly civility." There is something appropriately Christian about such conduct in inter-church relations! Planning and adjustment among the churches must be carried on in this spirit if it is to succeed. "Friendly civility" implies recognition of and respect for honest differences in faith and in tradition among the communions and among the people whom the churches are called to serve. These are among the factors with which planning must reckon.

In this spirit of friendly civility, planning and adjustment in 1961 does not *tell* communions what they can and cannot do. It rather assembles the facts and provides the forum for the communions to come to common agreement concerning what they will and will not do in the light of the total needs and with the understanding of what other churches are doing.

Helps Develop Needed Spirit

To develop this kind of spirit, and as an aid in reaching agreements, "planning and adjustment" focuses attention on norms for churches and needs for churches, and leads the planning groups to develop acceptable norms for their guidance. If a planning group agrees that the norm should be a Protestant church for each one thousand people, then a community of four thousand should have four Protestant churches. On the other hand, if the facts indicate that a village of four hundred people has four Protestant churches, attention will be given to "adjustment," for there hardly seems to be need for four churches.

However, numbers of people is only one fact among many factors that must be considered. If half of the community is Roman Catholic, then perhaps the norm will have to be changed. Or maybe the four hundred people in the village are first-generation immigrants from four widely different national heritages. Planning must reckon with these other factors which condition and modify the guiding norms.

It has been discovered through much planning experience in different fields that the people who have responsibility for executing the conclusions must be a part of planning that arrives at these conclusions. Thus, the church leaders who are responsible for making the decisions and commitments for new churches or the different communions, or their appointed representatives, are the ones who have to be a part of the planning process in working out the strategy for advance into the new communities, or in working out the adjustments needed to more adequately serve older communities. At the point where local people or local pastors have responsibility, they too must be a part of this planning process.

"Older parts of some cities have become almost totally denuded of Protestant churches because withdrawal plans of the different congregations . . . were not faced as a common concern."

Done in Spirit of Comity

All of this is done in the spirit of comity—friendly civility. Planning committees or departments may request or recommend. They do not decide, or withhold, or discipline. Mutual confidence, enlightened self-interest, and commitment to the total mission of the church provide the motivating force which makes this kind of planning comity really work. But it does work. Wherever it is tried the church executives soon discover that they have so much to do that the petty pressures to crowd church upon church become not only unintelligent but even ridiculous.

It is at this point that adequate information is needed, and the forum for discussion of norms and needs must be ever present. The forum to which communions may report their interests and plans is likewise necessary. Much church duplication in the past resulted simply because two groups proceeded independently, neither one knowing the plans of the other. On the other hand, older parts of some cities have become almost totally denuded of Protestant churches because withdrawal plans of the different congregations were not known, and the implications of these withdrawals were not faced as a common concern.

Pattern Becoming General

The planning and adjustment pattern we have described is fast becoming general. It has been used for a number of years in Detroit, Philadelphia and Indianapolis. The Chicago Church Federation is just now changing from an older "comity" structure to this new pattern. The pattern is used in Pennsylvania and Michigan at the state level. New Jersey is changing to this pattern and the Wisconsin and Washington State Councils of Churches are working toward "research and planning committees" as we have described them parallel to but not quite a part of the Council of Churches.

Many communions that were not a part of older comity structures, and several that are not normally associated with state and city councils of churches, find it possible and helpful to participate in planning and adjustment, and in many cases they participate fully. Thus, the ecumenical scope of church planning and adjustment is almost doubled.

Too many churches in too many of the wrong places? Yes, indeed! But we are making headway, for there are too few churches in many places, and too inadequate churches in others to meet the needs of today. We are planning for a better tomorrow.

"Who can tell me about Dan and Beersheba?" asked a church school teacher. After a quiet spell, broken only by the shuffling of feet, one adult finally ventured the reply, "Aren't they husband and wife, like Sodom and Gomorrah?"

* * *

A teacher was conducting a class in history when the president of the school board and other officials came to visit the class. She asked the class, "Who signed the Magna Carta?" Since no child ventured a reply, she asked the dark-haired lad nearest the door, "Tommy, who signed the Magna Carta?" Tommy fidgeted and blushed, but finally blurted out, "I don't know, but honest, teacher, I didn't do it." At this reply, the president of the school board said, "Wait a minute, Miss Jones, I don't like his attitude. I think HE DID DO IT!"

* * *

WE who make so much of the "four freedoms" would do well to remember that without the fifth freedom—freedom from ignorance—our American heritage cannot endure. The uninformed man or woman is the easiest prey. He is a menace to himself, to his friends, and to his country. Freedom of religion means little to him and freedom of the press nothing at all until he understands their place in his own life.

Do we need to be reminded that it is not merely the ability to read that matters but *whether* one reads and *what* one reads that really counts? It is not freedom of speech alone that is imperative but having *something worth saying* that ultimately matters.

It is important that Christian peoples be awake to the essential issues that loom so large on the horizon. We must come to know the revolutionary hungers and dreams that stalk men and women on every continent on earth! We must come to know the part the Christian and the church are called upon to play in such an age! The only way open to most of us is through the discipline and joy of reading.

Fénelon, the French theologian and author, once said, "If the riches of Indies, or the crowns of all the kingdoms of Europe, were laid at my feet in exchange for my love of reading, I would spurn them all."

This is our great need in the fellowship of the church —informed minds and dedicated wills.

Like Fénelon, Americans love to read, contrary to what many would believe. The tragedy lies in *what* many of them are reading. Pitirim A. Sorokin of Harvard, in an article entitled "Open Germs and Hidden Viruses," points out that some fifty million pieces of obscene literature are purchased by teen-agers annually! We know that more than $500 million each year is spent on pornographic filth. As this lewd poison permeates our society there is little doubt as to one of the chief causes of much of the vandalism, the cynicism and the rebellion of many of our youth.

The uninformed person is a menace to self, to friends and to country

We must do some creative and constructive thinking as we try to fill hearts and minds from the pure streams of great literature and open lives to the treasuries of the wisest and best spirits our world has ever known.

The church must lead the way into the bright and fresh new world of Christian literature. Let the church establish a library and also encourage the reading of such vital periodicals as World Call. Let Christians read the diary of the human race. Let them try to find their own meaning and purpose as children of God and brothers one of another.

Need to Keep Up with World

Someone recently said that a person needs to read just to find out what the world has done in the last twenty-four hours. Though this is important, the church must lead men and women to explore the world of great literature that they may be able to understand what the world has been doing for the past twenty centuries and to help plan for the coming years.

Let every congregation accept its responsibility for providing a library where its people can explore the broad fields of human endeavor. Let the church provide for its people books which can bulge the narrow horizons of their world, books that can help them understand their own inner drives and tensions, books that will help people to a better understanding of their own religious faith and the faiths of the peoples scattered over the face of the world.

Let the church help its people to a better under-

Let's Keep Our Fifth Freedom!

By GEORGE E. WASCOVICH*

*Mr. Wascovich is the minister of First Christian Church, Fort Wayne, Indiana.

standing of the underlying causes of world tension and unrest. Let the church present reading opportunities for a better understanding of the necessity of brotherhood among all the peoples who struggle to be free—free to worship God in their own way, free to speak and express their will, free from want, free from fear, and *free from spiritual ignorance.* The church should create some guideposts along the road that leads to what our Master called "the abundant life."

Are People Interested?

Someone will say, "It all sounds nice, but people are not interested in reading these days." Nonsense! They *are* reading, but they are reading trash when they might be filling their minds with the fresh fruits of the finest minds humanity has ever known. Any minister or teacher can tell of the innumerable times a vital quotation from some book has brought many requests for the loan of that book. If the church is truly interested in pushing back the narrow horizons of its people, why not place in the church paper some illuminating quotation from a good book which they ought to read? Why not point out a book that is available in the church library and urge people to read it? The Christian Men's Fellowship, the Christian Women's Fellowship and the Christian Youth Fellowship could do a far more extensive piece of work in enlisting their members in the exploration of Christian literature.

May Set Up Display Table

Have you tried a display table where the congregation is exposed to one or two outstanding books which you feel they would profit from reading? Recently one Christian education committee sold nearly one hundred copies of a particular book in just that manner. People will read if they know they ought to be reading. They will read with joy and profit when they know there is specific help in the area of their particular need. Let the church provide some books to be read for sheer delight, others to be helpful in the area of personal and family tensions, and still others to deepen the care and concern of our people for global commitment.

Attended Study Sessions

I recently was pleasantly surprised to find that some sixty men and women would attend thirteen sessions to study a vital book, *A Guide to Understanding the Bible.* The class met on a week night and had few absentees. I am firmly convinced that broad areas of Christian concern remain in shadows because our people have not been challenged to explore for themselves the fields that literature can open before them. Christian people must be awakened to the seething unrest of millions of underprivileged people, and I believe that one of the tools for this awakening is Christian literature.

A German schoolmaster had a sign made and placed over the door of his cottage; it read: "Dante, Moliere and Goethe live here!" What horizons lift, what deeps unfold to such a man who reads! Is your church inspiring such a person?

ROSEBUD, Texas, and Happy, Texas, have just provided two of the eighteen Peace Corps volunteers now in training at Iowa State University for the agricultural assistance program to be sponsored by Heifer Project, Inc., on the island of St. Lucia in the West Indies. Other volunteers hail from California, New Jersey, New Mexico, North Carolina, Minnesota, Florida, and other points east, west, north, south and in between.

The striking thing about all of them is the *exceedingly high* qualifications that each brings to the Peace Corps project. College degrees and practical experience characterize them all. Typical of the group are these persons: (1) *Karelyn E. Hodges,* 421 West Street, Lansing, Michigan, R.N. degree, nursing, Butterworth Hospital School of Nursing, Grand Rapids, Michigan, 1958 . . . worked in St. Lawrence Hospital, nursing . . . recently office nurse for a physician, skilled in use of chemical and biological lab equipment, X-ray machine and nursing equipment . . . president School of Nursing Student Council; and (2) *William E. Hundley,* Route 4, Cle Elum, Washington . . . received B.S. in agriculture from Washington State University in June . . . specialized on beef cattle and pasture management . . . worked in Puerto Rico four months, knowledge of Spanish . . . skilled in use of farm equipment and tools and worked as warehouse foreman, on his father's farm, and as a seaman to Alaska on freighter.

It's not the weaklings or the culls who are going into the Peace Corps but the *"cream of the crop."*

IN general, the nation's water supply appears adequate until the year 2,000 for its rapidly increasing population," says the last issue of the *Population Bulletin.* These words highlight the problems of population growth which take many forms. Even now in certain parts of our nation, water supplies for rapidly growing populations are less than adequate. This fact combined with the problem of water pollution, in areas where the quantity of water is sufficient, reminds us that conservation is a constant concern of all of us.

OUR nation's abortive invasion of Cuba has unfortunately served to throw our understanding of Latin American affairs out of perspective. First, it has concentrated our attention upon a relatively small section of our inter-American fellowship of nations. While we fume and fuss about Castro's antics and rantings, we tend to ignore the possibilities of large scale, long-range, carefully developed mutual relations —diplomatic, social and economic—with all the nations of our inter-American family. For the time being, with the aid of C.I.A., we have flubbed our relations with Cuba. The possibility of developing good relations with the other nations in this hemisphere is still open to us, however, if we do not spend all our time, money and energy plotting with little groups on future invasions of Cuba. We can and must support "the revolution of rising expectation" among the common people of the Americas and within the governments of those nations which sustain it.

The Reader's Digest's "Pastor of Peachtree Street" writes on

What Makes a Christian Home?

By ROBERT W. BURNS*

FAITH makes a difference in a family. And the Christian faith has much that is unique to contribute to our homes if we are willing to accept the gifts of God's grace and make the effort to prepare those entering Christian marriage for their new life.

Each new home is a fresh opportunity for the church to teach the bride and groom how to make their home truly Christian. A new and more realistic effort by our congregations is long overdue with the purpose of developing a sounder Christian family life for this generation and the next. To achieve adequate results, this effort will have to be many-sided in its approach and resourceful in its attack. Parents, youth, pastors, lawyers, teachers, housewives, physicians—all must be aroused and then shown a practical step-by-step program to achieve this goal.

Church Must Prepare Young People

Every church has a responsibility to prepare her young people for marriage. Christ himself has taught us, "Whom God has joined together," as the basis for our homes. We must be ready to know when God is leading us and eager to show our youth by example the meaning of a Christian family.

Here is a five-point program that congregations everywhere could adopt in preparing their young people for starting a Christian home.

First, use literature that teaches a Christian view of family life and that stimulates young people to think for themselves.

The Bethany graded lessons deal very satisfactorily with this, but much more can and should be done. Classes through the week, discussion groups on Sunday evening, courses in annual leadership schools and other opportunities are here if we will use them. In your own congregation, ask your leaders to list the teaching program officially used by them to prepare young people for starting a Christian home.

Second, use your minister more.

I know thousands of our ministers from coast to coast. Every one of them is interested in his young people and will gladly accept any opportunity to discuss this matter individually or in groups with young people. Nearly all ministers do a good deal of this counseling and most ministers find it one of the most rewarding parts of their service of Christ.

Third, give your mature lay people an opportunity to share their insights with your young people.

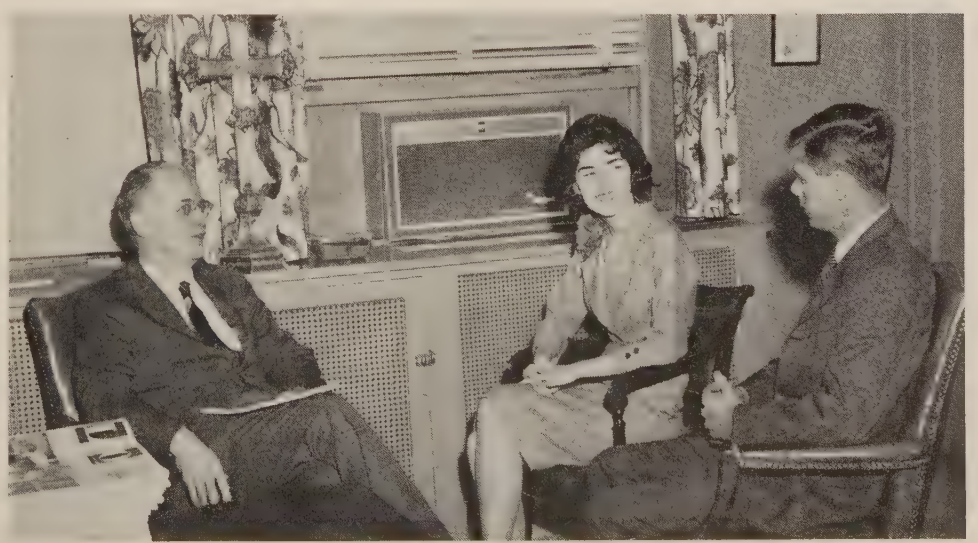
Lay People Can Provide Help

Many men and women are hesitant to speak about what means the most to them, yet they would be glad to express themselves if asked to do so or would listen creatively to the half-formed ideas of the young people themselves. The ministers do not have to do it all!

Do all the elders of your congregation know by name the high school and college youth of your church? Has your official board ever invited these responsive young people to be in their homes for a meal or to visit with them? How often does a respected and loved officer of the church go to the Sunday morning youth classes or the Sunday evening youth discussions?

CONTINUED

*Dr. Burns is pastor of the Peachtree Christian Church, Atlanta, Georgia.



Dr. Burns counsels with a young couple contemplating marriage as they meet in the study of Peachtree Christian Church, Atlanta, Georgia. An article on the Disciple minister's work in building Christian homes appeared in the June, 1961, issue of *The Reader's Digest*. Entitled "Pastor of Peachtree Street," the article, by James Saxon Childers, told of Dr. Burns' counseling program. He has joined more than 3,000 couples in marriage.

Fourth, do all you can to improve the quality of the homes now in your church.

Example really counts with young people. They will listen more attentively to what you say if they see that what you do is consistent with your words. Youth today have an almost fierce impatience. They simply are not interested in the approach which tries to tell them what to do without being willing to lead the way by paying the cost in personal experience.

Fifth, let your young people know that you have faith in them. Many of them are troubled about themselves. They are so often in conflict with the adults about them that even at their bewildering worst they need some evidence that they are personally loved and that someone has confidence in them.

This article is written in part to help those whose interest in marriage is still somewhat of a casual curiosity. Their experience in home life has been limited to the family in which they grew up and to the families of their personal friends. Some of these homes seem rather nice; but *others!* They have already made up their minds that when they get married, their home will never be that kind of place.

Therefore let us turn now from our consideration of what the congregation can do to help the young people and think about what the young people can do for themselves.

Young People Must Answer

What sort of home will you young people have? In large part this depends on you—on the way you are acting now, the habits you have developed, the attitudes you demonstrate. What can you do in preparing yourself for Christian marriage?

The first step is to take a good, long look at yourself right now.

What sort of a person are you? How long since you lost your temper? What was it about? Was it worth getting mad at? Did losing your temper do any good? Are you a better person now than you were a year ago? What new skills of personal living have you developed recently?

The second step in preparing yourself for marriage is to take a good long look at the ideas you have about the kind of person you want to marry.

Choosing a mate is one of our most important decisions. You hear a great deal of talk about divorces, but most of the people who marry stay married. What sort of person do you want to be the father or mother of your children? What words describe this person? Cheerful? Honest? Dependable? Kind? Fair? Try to put into writing the hopes you have about this. Something deep down inside you may help you to find and win the kind of person you desire.

"This article is written in part to help those whose interest in marriage is still somewhat a casual curiosity."

In preparing yourself for marriage the third step is to take a good long look at the other young people whom you know.

Try to see them as they really are and not as so many people pretend to be. Ask your parents and older friends for their opinions and seek to understand why they think as they do about your companions.

Do not settle too soon on any one person. Look over the available supply first. Wait to "go steady" until you have had enough opportunity to study and compare persons so that you have some fairly definite standards in your mind.

The fourth step is to take a good long look at the nature of marriage itself.

The spearpoint of the thrust of this secular tendency is felt most keenly in the modern attitude toward marriage. This is expressed in the "contract theory" of matrimony, according to which the vows are only between the two parties under the supervision of the state. Such a marriage may be broken at will by either party.

One Theory Held by Many

At the opposite pole is the theory of matrimony which holds that it is an inviolable sacrament, sealed by God and only to be broken by him, confirmed by God through the act of a priest, an outward and visible sign of an inward and spiritual growth that has been developing, given by the performance of the act.

There is a third theory, closer to the Christian view than either of these, which is clear-eyed as it sees the marriage state combining both human and divine elements. This theory begins by affirming clearly the sanctity of marriage, a pledge between a man and a woman in God's sight and with God's help to live together in the holy estate of wedlock. According to this view, marriage is an outward and visible symbol of what ought to be and through life will increasingly become true, sealed not by the words of men but by the spirit of love. Jesus said about the seventh day, "The Sabbath was made for man and not man for the Sabbath." In his spirit we might say, "The married state was made for humanity and not humanity for the married state."

Contract Has Deeper Meaning

Marriage is a contract, but not in any narrow legal meaning. It is a contract the major essence of which is its eternal nature. When men and women, out of their love for one another, come together asking the blessing of God upon their union, then will be made possible the fulfillment of the finest human relation our planet can know.

The first Christian home was the family in which Christ was reared, composed of Mary and Joseph with their seven children. (*See Matthew 13:55.*) The influence of that home on the growing Jesus was profound. In his mature life, Christ taught that God is our heavenly Father. Where did he get that idea? It was a revelation by God made through the home in which he was a child. Christ thought of God in terms of a good parent. In the Christian religion, homes have always been important. Let's make ours the best we can!

Your Church—

Do You Have A Historian?

By JOHN J. WALKER*

THE heritage of Christians has always included objects of reverence that have been passed from generation to generation. But Disciples of Christ have hesitated to attach much significance to memorial objects, fearing that they might become bound by tradition or fall into a kind of idol worship.

Largely because of our fears and our misunderstandings, Disciples have been a people of bare walls and non-existent trophy cases. Occasionally, however, there comes to attention a congregation that has been sensitive to its responsibility for passing a record of its life and work on to the next generation.

One such congregation has lived far beyond one hundred years in the same location. During its lifetime this church has seen a great deal of water go down the river—and on occasion much of that water has passed through the church building! This "water in the basement" is one experience, among many, that ought to be remembered through the "family album." Even a single photograph or one water-stained hymnal can keep alive the memory of a harrowing experience that drew a congregation into a family and gave it "togetherness" even before that word was worn threadbare by our generation.

In one church a small glassed frame contains the church school attendance award of a deceased member. This man's thirty-eight years of perfect attendance has become his own memorial. Other wall plaques list the names of persons who have entered the ministry from the home church, persons who served in the armed forces during the great wars, and persons remembered for services or gifts to their churches.

Gift Enhances Beauty of Sanctuary

Through the thoughtfulness of a church school class, a wonderfully symbolic "eternal light" will cast its glow in the sanctuary for many years. Intricately fashioned of solid brass and bearing a small but ever-burning lamp, it calls to mind the light of God which is never overcome by darkness.

In the kindergarten room a lighted picture of the Good Shepherd keeps alive the memory of a little one, and at the same time reminds us of the unfailing love of our Lord for all the people of the world.

A large safe, recently purchased, has become the receptacle for certain old documents, records and newspaper clippings that are priceless from the standpoint of local church history with all its joys, sorrows, and sometimes its embarrassments. These items should not be lost.

Extending back well over a hundred years, the ancient roll book recalls the same church in another age, with its unique system of enrollment—and ex-communication! On the yellowed pages we read the neatly penned membership notations: "Oregon Territory"; "Gone back to the Old Country"; "Sympathizes with Soul Sleeping"; —on and on, a record that could never be duplicated. Old church directories and minutes of long-forgotten board meetings demand protection from the elements.

The "family album" also includes photographs. Here and there one sees class pictures from bygone days, and a few individual pictures keep alive the memory of respected teachers and ministers.

The audio-visual committee continues adding to the historical heritage through production and care of films, color slides, tape recordings, and photographs. Thanks to the miracle of motion pictures in full color—and thanks to those persons who sensed the importance of a visual gift to their children—today's members thrill to the experience of seeing the congregation leaving the front door of the church on an Easter Sunday a few years ago.

Each Family May Have Memento

When the day comes that a new education wing springs up beside the church, a brick from the old parsonage (at one time a river boat captain's home, complete with slave quarters) will be a fine memento for each family as well as for the church's "family album."

Each generation is keeper of items worthy of preservation. Some sort of organization will be needed to sift through the "ore," bring forth the "gems," and keep them for posterity. The church historian, working through the membership department, may make a study of the church, its history and traditions, and preserve them in tangible form for future generations.

No general request should be made for historical items unless specific limitations are set. The historian might find himself deluged with items dear to the hearts of individuals or families but having little meaning to the church of the next generation!

An example of this danger can be seen in one church which displays three different pictures of Jesus in the chancel. This duplication is explained by the fact that each of the three pictures was donated by a church member, and strong objections would be raised if two of the pictures were

"Not indiscriminate collection, but careful preservation of that which is meaningful to each passing generation, is the responsibility of the historian of every church."

*Mr. Walker is the minister of Park Christian Church, New Albany, Indiana.

positioned elsewhere in the church. Clutter can be avoided in the sanctuary if the worship committee has definite control over the furnishings, decorations and memorials displayed there.

It would be well to have a special museum and trophy room or at least a definite portion of a suitable room for the display of the "family album" items. The historian should prepare a written description of each item and each picture. Multiple plaques can be avoided satisfactorily through use of a "memory book" listing the names of persons along with their special gifts or unique services rendered.

Let it be stressed again that the greatest care must be given to irreplaceable items. One church, having issued a call for old photographs to be used in a "heritage night" program, was terribly embarrassed a few days later to find that the whole display had been deposited unceremoniously in the garbage can!

Disciples Maintain Historical Society

Let the church historian remember that Disciples of Christ maintain a Historical Society to house and protect objects of historical interest to the churches. This Society (1101 Nineteenth Avenue, South, Nashville 12, Tennessee) will give valuable help to every historian or committee appealing for assistance and will be glad to receive historical items for its own archives. If a church does not have the means to care for valued items it should not hesitate to call on the Historical Society for advice and for the use of its facilities.

Church members sometimes need to be reminded that they are stewards of much that cannot be replaced!

There *is* a place for relics, mementos, programs, pictures and documents. Not indiscriminate collection, but careful preservation of that which is meaningful to each passing generation, is the responsibility of the historian of every church.

Challenge at New Delhi

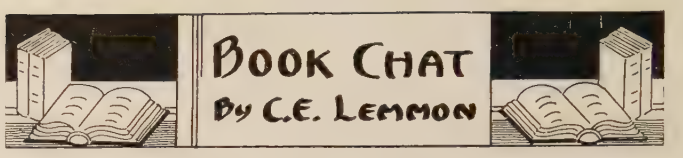
IT seems unlikely that anything done at New Delhi [Third Assembly of the World Council of Churches, November 18-December 6] to get into living touch with Islam, Buddhism, Hinduism and other world religions will go far unless it is understood that the world has changed rapidly through the march of science, engineering and mass communications.

Within our century, people who are newly taught to read and write, in Africa, Asia and Latin America, will be engaged in industry and large-scale agriculture on the Western pattern. Very few will want to read the Bible. Fewer will come to hear individual preachers. They will have television and vernacular illustrated papers in their own style and national pattern. Why go out to a Christian church when you have a more diverting world to hold your interest at home?

The message remains the same. . . . But it must be told, this story of God's deed, with imagination.

—JOHN GARRETT

Sydney, Australia



A number of new books deal with ministerial life. The first is on the subject of preaching. Most books on preaching deal with the preparation and delivery of sermons. Few of them emphasize the audience and its reactions and limitations, and also conditioning for the sermon. This is the emphasis of Edgar N. Jackson's *A Psychology for Preaching.* How do we engage the minds of our hearers? How do we sustain interest? How do we gain empathy with a congregation? What is the peculiar circumstance under which a sermon is preached? How do groups respond to sermons? How do the disciplines of pastoral work and counseling influence the sermon? These are the questions that Dr. Jackson seeks to answer. Preachers will like the ideas in this book.

THE book called *The Pastoral Calling,* by Paul Rowntree Clifford, is the work of a Baptist preacher in Britain, who is aware of the problems of American preachers and is well versed in the literature of American church life. A book can be good and worth-while and not be great. This is a useful book on the nature of the ministry, the dilemma of institutional and personal relationships, the problems of communication, pastoral work and counseling, and methods of evangelism. While much of the material is commonplace, it is an excellent reiteration of important truths.

ANOTHER new work, *The Minister's Own Mental Health,* edited by Wayne E. Oates, is the gathering together of a group of essays taken from recent numbers of *Pastoral Psychology Magazine.* These essays are by psychologists, theologians, psychiatrists, and others and treat of the general questions of mental health. Who is the healthy minister? What are the stresses peculiar to the ministry? Here are articles on the minister and his family, types of illness among ministers, the prevention of illness, and also therapy.

DWIGHT E. Stevenson states that after he had written his book on *Preaching on the Books of the New Testament* he received communications from ministers who had announced a series of twenty-seven sermons on New Testament books. This seems a pretty large focus. According to the outlines of his new book on *Preaching from the Books of the Old Testament,* there would be at least thirty-five sermons, which would be an even larger dose of biblical preaching for a single series of sermons. So we would advise the reader of this very able book to read carefully the preface, the opening chapter of general introduction, and the last two chapters of suggestions for preaching and teaching. What Dr. Stevenson is trying to do is to encourage biblical preaching in a larger and more general sense. He is implying that textual preaching is not necessarily biblical preaching and that the books of the Bible have purposes and messages that need to be seen as a whole.

THE late Clarence Macartney was an ultra-conservative preacher in Philadelphia and Pittsburgh who wrote many volumes of sermons. He was an artistic

(*Continued on page* 42)

The Lord's Supper is regularly observed ecumenically by fifty to sixty persons during the chapel service on Sunday morning at the Kennedy Memorial Christian Home, Martinsville, Indiana. Many residents are unable to attend church services of their choice because of physical limitations. Shown, left to right, are Mrs. Charles Irby, organist, who is a Presbyterian; A. G. Patterson, Disciple; Charles Irby, Presbyterian; and C. N. Williams, Disciple minister. The author is seated, top right.

Growth In the Aging Years

By W. DEAN MASON*

WHILE sitting in the chapel of the Kennedy Memorial Christian Home on a recent Sunday morning, I experienced a real thrill. For I realized that not only have Disciples built a benevolent home—which is an expression of God's love for his children—but that here among these residents, unable to attend the church of their choice, is a fellowship of believers. In this fellowship aging persons are joined together in common purpose to recognize their relationship to God and a mutual need of spiritual strength.

Yes, we have not only built a home where Christian love becomes a reality, but we have built a church—a part of the body of Christ.

The thing that brought much satisfaction was the realization that this is one of the finest expressions of ecumenical outreach that exists among Disciples of Christ. Here in this home, worshiping side by side in the chapel, are persons of twelve different religious bodies. These include Disciples, but also Methodists, Presbyterians, Christian Scientists, Quakers, Swedenborgians and Brethren. We recognize no differences while sitting together in a common experience of Christian worship, recognizing our individual needs and realizing that together we are all a part of the household of God in faith.

Disciple Delivers Messages

The minister who delivers the messages in the Kennedy Home chapel services is a Disciple. In years gone by, he has served several fine congregations. Now, although he has passed eighty, he is still filled with enthusiasm and is vibrant with the message of God which he shares with those who are a part of his family group in the Kennedy Memorial Christian Home.

The organist, a charming Presbyterian lady, who for many years played the organ in churches in Indianapolis, makes her valuable contribution in music to our service of worship.

At the conclusion of the worship we all break bread together, as was the custom of the early Christians, in a service of remembrance at the Lord's Table. Officiating at the table are two gentlemen, residents of the Kennedy Memorial Christian Home. One is a Disciple, the other a Presbyterian; they pass the emblems to this ecumenical fellowship—Christian people concerned about spiritual growth in their aging years.

It is not difficult to understand why one receives such a thrill from this worship experience. Long have our National Benevolent Association leaders dreamed of a home where Christian love becomes a reality and where the differences which have separated men and women as Christians through the years may be forgotten in the common experiences of facing life with the hope of an abundant life here and the promise of a glorious future.

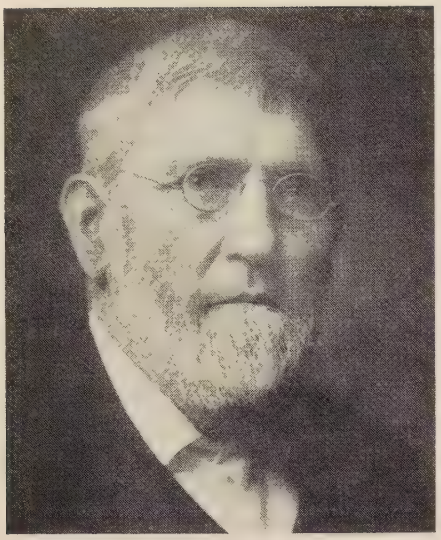
Words of Jesus Become Real

Certainly the words of Jesus have become more real for me and others because of such worship in our chapel. In the seventeenth chapter of John, translated by Goodspeed, Jesus said:

"I have given them the glory that you gave me, so that they may be one just as we are, I in union with them and you with me, so that they may be perfectly unified, and the world may recognize that you sent me and that you love them just as you loved me. Father . . . I have made your self known to them and I will do so still, so that the love which you have had for me may be in their hearts, and I may be there also."

This is probably the most significant reason why the Kennedy Memorial Christian Home is the threshold of gracious living. When God's love becomes the heart of our experience of fellowship with one another, then the ecumenical church becomes a reality for each one as we live and work and worship together.

*Dr. Mason is administrator of the Kennedy Memorial Christian Home of Martinsville, Indiana, a national pay-type home for older people affiliated with the National Benevolent Association of the Christian Churches (Disciples of Christ).



CONSERVATIVE—Divid Lipscomb had theological clashes with the more liberal Disciples of the North which were intensified by sectional differences.

MILITANT PACIFIST—John W. McGarvey bitterly denounced the American Christian Missionary Society for the loyalist resolutions it passed in the war.

The Civil War had a deep effect on Disciples of Christ—

Brothers

By D. H

IN the frantic decade of the 1850's the stricken American nation lumbered helplessly toward its tragic rendezvous with Civil War.

Bred of diverging ideological, cultural and economic patterns, and nurtured by the festering social dilemma of human slavery, the American Civil War was the harvest of half a century of internal turmoil.

During the hectic years leading to the war, and then during the struggle itself, American Protestantism did little to ease the travail of the nation. Never before in American history had churchmen been so willing to renounce long-held convictions, rationalize fragile and unconvincing arguments, and spring to the defense of the socio-economic interests of their sections. From the altar of God, American religion turned to the altar of Mars.

By the end of 1861 every major intersectional Protestant denomination had divided—Baptists, Methodists, Presbyterians, Episcopalians, and Lutherans.

Disciples of Christ in 1861 were the workmanship of a generation's labors. Under the direction of such able and militant leaders as Alexander Campbell, Barton Stone, Walter Scott, and John T. Johnson the movement had swept across the American West, stormed the ramparts of "sectarian religion," withstood the raids of Shakers and Mormons and "Millerites," and emerged on the eve of the Civil War as the sixth largest Protestant body in the nation—with around 200,000 members.

Disciples were strong in the states of the old Northwest and, while not particularly numerous in the states which formed the Confederacy, they were significantly represented in Virginia and Tennessee and had important, if scattered, centers of strength in the deep South. The border states of Kentucky and Missouri were veritable fortresses of Disciples strength.

Hopeful and Ominous Signs

The short history of Disciples of Christ prior to 1861 provided both hopeful and ominous signs as the Civil War aproached.

In mid-nineteenth century the nebulous movement was almost without organizational expression and was loosely cemented together by fervor and loyalty to men and publications. This internal chaos proved both an advantage and a disadvantage in times of crisis; while it made division a tedious and time-consuming process, it was also symptomatic of the precarious and unstable nature of Disciple unity.

In the decades preceding the Civil War the Disciples slowly developed local and state organizations, and in 1849 the formation of the American Christian Missionary Society marked the beginnings of national organization. From the beginning, however, the institutional development of the church was threatened by internal tensions.

Important church leaders questioned the scripturalness of the missionary society from its inception. In the North, a significant group of Disciple abolitionists became disgruntled with the moderate attitude of the Society on the slavery question and formed an independent missionary society in 1859. But these were the fanatical fringes in 1861—not unimportant but as yet unable to divert the mainstream of the movement out of its well-worn channel of moderation.

The mood of moderation penetrated deeply into the common mind of Disciples of Christ in the first half of the nineteenth century. In many ways the movement was, in its origins, a reaction against the fervent excesses of frontier religion.

Although the church was seriously agitated by the explosive slavery controversy, most Disciple leaders counseled compromise and moderation. But as the sectional animosities of half a century slowly hardened into the blind rage of war, it was by no means apparent that the Disciples would remain a rational island in a sea of madness.

During the early months of the war most Disciple editors published fervent appeals for moderation and peace.

The aging Alexander Campbell wrote:

"Civilized America! c i v i l i z e d UNITED STATES! boasting of a humane and Christian paternity and fraternity, unsheathing your swords, discharging your cannon, boasting of your heathen brutality, glutton-

---

*Mr. Harrell, a young scholar of the Churches of Christ, has been studying the social history of Disciples of Christ in preparing a doctoral dissertation at Vanderbilt University, Nashville, Tennessee. Much of his work over the past two years has been done at the Disciples of Christ Historical Society in Nashville. He has taught history on the college level and has done local church evangelistic work.

ously satiating your furious appetites for fraternal blood, caps the climax of all human inconsistencies inscribed on the blurred and moth eaten pages of time in all its records."

Many of the church's leaders soon abandoned this moderate view but others hardened it into a firm commitment to peace. There were Disciples scattered throughout the nation who opposed the war, but the real centers of pacifism and neutrality within the movement were in West Virginia, Kentucky, Missouri, and Tennessee. Some of those who opposed the conflict were outspoken pacifists, dedicated to the philosophy of non-involvement in civil strife, while others, especially in the border states of Kentucky and Missouri, were neutrals, whose objections to the war were purely practical.

These two groups, which included such influential leaders as Alexander

o to War

RRELL*

Campbell, William K. Pendleton, John W. McGarvey, and Thomas M. Allen, combined during the war years with the paramount aim of averting a sectional split in the church.

It would be a mistake (one which has often been made in looking at Disciple history) to overestimate the impact of pacifist and neutral leaders on the body of the church.

If some young Christians were influenced not to participate in the war by moderate church leaders, Campbell, Robert Richardson, John Allen Gano, and a host of other pacifist leaders had sons in the conflict. Disciple colleges were virtually deserted of young men; James A. Garfield toured the churches of the Western Reserve in a recruiting campaign. The Christian church of Grayson county, Texas, made up the larger part of a company of the 6th Texas Cavalry—the captain and first lieutenant were elders; the orderly sergeant was the senior deacon; the preacher, Benjamin F. Hall, was regimental chaplain; and the regimental commander was Barton Warren Stone, Jr., son of the revered religious reformer.

In short, Disciples reacted to the Civil War about the same as the nation did—they reacted sectionally. In both North and South, young Christians carefully packed their Bibles into saddlebags and rode off to war.

More important than the actions of individual Disciples during the war, however, was the course of the American Christian Missionary Society.

Convention a "Battleground"

During the war years the General Convention of the Society became the battleground of Disciple neutrals and loyalists. Goaded by the attacks of the secular press which labeled Disciples as disloyal, Northern church leaders were determined to pass resolutions at the convention affirming the loyalty of the church to the union.

The neutrals, led by the caustic editor of the *American Christian Review,* Benjamin Franklin, were convinced that the passage of such resolutions would seriously threaten the future unity of the movement and were determined to keep the church free from "political" entanglements.

An ardent periodical debate ensued for two years, but the loyalists finally passed resolutions in the 1863 convention in spite of the bitter protests of the neutrals. Southern and border-state Disciples immediately and bitterly denounced the resolutions and the Society. The militant pacifist John W. McGarvey savagely attacked the Society: "I have judged the American Christian Missionary Society, and have decided for myself, that it should now cease to exist." The future was shrouded with evil omens.

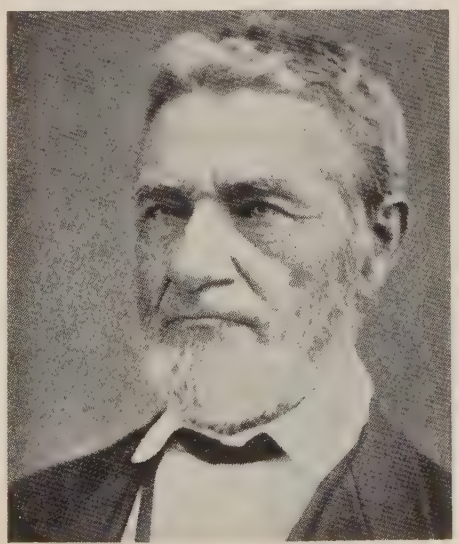
Three Sectional Views

When the Civil War closed in 1865 Disciples of Christ were rapidly coalescing around three distinct sectional emphases of the Christian message.

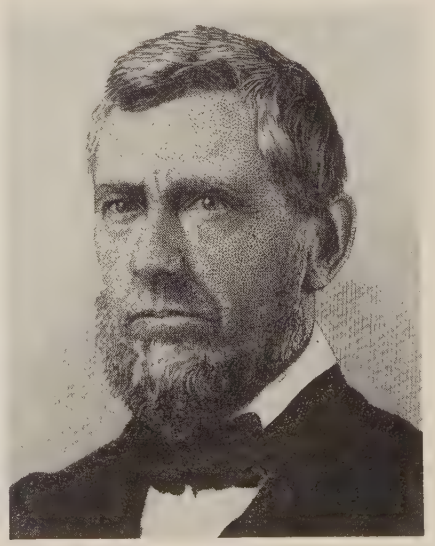
In the North (although the groups were never simply geographic) the preachers who had condemned slavery, supported the Union, and instigated the passage of the war resolutions by the American Society felt, at most, that the South ought to be reminded again and again of its wickedness and that the church members of that section who had participated in the rebellion ought either to repent or be refused fellowship. At least, they believed that their own course had been righteous and were certainly unwilling to entertain Southern protests against their actions.

In the churches of the South was a seething deep resentment over the actions of the missionary society during the war. Many Southern church

ABOLITIONIST—Nathaniel M. Field, Indiana physician, preacher and debater, resolved not to break the loaf with slaveholders within the church.



NEUTRAL—Editor Benjamin Franklin of the *American Christian Review* was opposed to the involvement of Disciples in "political" entanglements.



leaders emerged from the war years convinced that the Northern radicals had defiled the Kingdom and that the only pure remnant of the church which remained was in the South.

IN the border states a third faction was developing. It was built around the nucleus of those who had opposed the war, had especially tried to forestall the entanglement of the church, and were determined to try to reconcile the discordant elements in the church by reverting to the old time-tested principles of moderation and repression of the controversial. These marks of battle are yet visible in the movement.

The critical problem of postwar unity was not completely without hopeful symptoms but there were also ominous undertones. By 1866 it was apparent that each segment of the movement was intent on supporting its own institutions and periodicals.

Diverging economic interests, the slavery controversy, and finally the war had virtually wrecked the hopes of the American Christian Missionary Society, or any other organizations, of gaining brotherhood-wide support. No Disciples paper would ever again command the patronage of the entire movement as did Campbell's *Millenial Harbinger* into the 1850's. The circulation of every major Disciple periodical of the postwar period would have geographic limitations.

In addition, the interchurch antagonisms nurtured by the Civil War reached far deeper than the simple emotional bitterness of former enemies.

THE church in the North emerged from the conflict committed to a more denominational and socially active concept of Christianity. For the first time in the history of the movement, the church had officially (or as officially as it organizationally could) endorsed social action. An intricate complex of socio-economic forces continued to nurture the development of a liberal tradition within the movement in the postwar period, but the roots of Disciple liberalism reach deeply into the slavery controversy and the Civil War.

On the other hand, the church in the South emerged from the Civil War more solidly than ever committed to the extreme sectarian emphasis in Disciple thought.

Repelled by the wartime actions of the American Christian Missionary Society, the already-present conservative mood in the Southern churches deepened. The conservative rationale in the South was powerfully molded by the postwar social and economic conditions of the section, but the sectional prejudices engendered by the Civil War remained a basic element in the ideological evolution of the church in the South.

Benjamin Franklin, Tolbert Fanning, David Lipscomb, and other important conservative Disciple leaders early and often attached sectional meaning to theological questions. In short, sectarian theology was a natural reaction to the sociological forces which produced the *Gospel Advocate* and the Churches of Christ.

In the final analysis, the critical weakness of Disciples of Christ in 1866 (as far as maintaining unity is concerned) was that the moderate heart of the movement lost control.

The moderates represented much of the common heritage of the movement —they were both sectarian and denominational; they were opposed to political fervor and yet not opposed to Christians participating in politics; they were unwilling to join the national struggle but were willing to forgive both Northerners and Southerners.

There were still moderates in the church in 1866——but there were not enough. Fratricidal war had fattened the fanatical fringes of the movement into sizeable and obstinate factions.

Thoughts for a Centennial

TWO writers in this issue of WORLD CALL—D. E. Harrell and John J. Walker—remind us that it is important to remember our heritage.

Historical perspective is vital to a people. We can learn from our mistakes and be inspired by achievements. Looking backward with real insight, a nation or a religious body can profit tremendously as it charts its future.

During 1961 the American people have been looking backward on a gigantic scale. This year has been observed as the centennial of the Civil War, and only the most isolated citizens can have escaped the onslaught of the publicists.

But have Americans profited from this centennial? Has it all been a colorful show, a gimmick for the souvenir-makers, an excuse for pious speeches? Many serious-minded students of the War Between the States have their doubts about the value of this year in increasing American understanding of the conflict.

We have dressed up in our blue and gray and staged our mock combats. We have struck off medallions and staged pageants and dusted off old photographs. But we have not paused long enough to look at the real meaning of the Civil War for our troubled time. We dress in our costumes and point guns like little children, while the dead of Atlanta and Chickamauga and Shiloh must be crying at our utter foolishness.

The Civil War has many things to say to America today as we face the most critical testing in our history.

For one thing, the war reminds us of the complete uselessness of war in solving the problems men face.

Bruce Catton, editor of *American Heritage* and the nation's foremost Civil War authority, writes of a nation one hundred years ago that "paid an unimaginable price for an experience compounded of suffering and loss and ending in stunned bewilderment."

The problems which beset the nation in 1861 are still with us in 1961. Appomattox did not solve all the issues but in a real way brought greater pain to the nation. This is always true of war, no matter how just and necessary it may appear at the time.

Another lesson is this—that it is incredibly easy for brothers to turn against each other.

Our religious heritage tells us of Cain and Abel, of Jacob and Esau, of the Prodigal and his elder brother. The lessons of Scripture are re-enacted in our own day on the battlefields of Vicksburg and Antietam and Mechanicsville.

IT is easy today to talk of national unity or solidarity. But the Civil War reminds us that it is a precarious possession. It takes very little to stir old animosities; it requires only a little rabble-rousing to fan the fires of distrust and hatred among men who have lived as kinsmen.

We keep our unity only as we make an effort to hold onto it; we have solidarity only as we build up the bulwarks of brotherhood.

Today the fires are raging along many lines—a handful of well-paid mercenaries sow seeds of discord in our churches . . . the Black Muslims call for violent rebellion . . . races clash on northern beaches and at southern schools . . . a new cult of Nazi sympathizers parrots the Hitler line across the nation . . . communism works quietly to turn us against one another and implant fear.

Brothers have learned little about how to live together in harmony.

The Civil War says much to us today if we listen. The dead of Bull Run and Gettysburg have something important to tell us about the purpose and judgment of God. Perhaps we will yet heed what they are saying while there is time.

—JAMES L. MERRELL

Seven Missionaries Retire

Disciples Served in Four Fields with Distinction

By VIRGIL A. SLY*

SEVEN missionaries with The United Christian Missionary Society retired on June 30, 1961. Their fields of service were Congo, India, Mexico and Jamaica.

Miss Georgia Benona Bateman

Congo, 1927-61 Service, 34 Years

Miss Georgia Benona Bateman was born on September 8, 1893, at Fullerton, Nebraska, the daughter of Mr. and Mrs. George B. Bateman. The family moved to Bellflower, Illinois, when she was quite young. Here in 1906 she confessed her faith in Jesus Christ and united with the Christian Churches.

Following high school, Miss Bateman entered Eureka College and then completed her academic work and received the A.B. degree from Butler University. Her great ambition in life was to join her sister, Martha, and devote her life to healing the hurts of body, mind and soul in Africa. Following her graduation from Butler she began to prepare for this service, entering the Methodist Hospital in Peoria, Illinois, to take nurses' training. At the close of her training and acceptance by the United Society for service, she spent two years in the College of Missions in Indianapolis. She was then ordained in the Central Christian Church in Peoria.

Miss Bateman sailed for Africa in the summer of 1927, joining her sister, Martha, at Monieka. From there she was assigned to work in her chosen field at Bolenge and served most effectively there almost the entire period of service in Africa. Miss Bateman has displayed unusual talent in her field of work, assisting in difficult operations with the doctor and sharing in the hospital activities. But most of the time she carried on the medical work on an administrative level, meeting emergencies, and keeping both the main clinic and the baby clinic open.

Miss Bateman is making her home at Champaign, Illinois.

Miss Myrle Olive Ward

Jamaica and Congo, 1925-60 Service, 35 years

Miss Myrle Olive Ward was born in Hamburg, Iowa, December 5, 1897. In 1915 she enrolled at Culver-Stockton College and received an A.B. degree from that institution in 1919. In 1923 she entered the College of Missions to prepare herself for missionary work.

When the opportunity to go to Congo as a missionary did not immediately open up to Miss Ward, she accepted a call to serve in Jamaica, going to the field in 1925 and returning for furlough three years later.

After a year of furlough in the United States, Miss Ward went to the then Belgian Congo where her work was of an educational and evangelistic nature. Her services were in the Wema area where she made a lasting contribution.

On February 16, 1948, Miss Ward returned to the States on a medical leave of absence. She was advised not to return immediately to Congo where certain conditions militated against her health. She was reassigned for another seven years in Jamaica, reaching the island on October 2, 1950, and serving until January 11, 1957.

Miss Ward left Jamaica the second time to answer a special need in Congo and went back to that field on November 10, 1957, to serve as interim treasurer during the furlough of Miss Ruth L. Peterson.

A serious illness and subsequent death in her family brought Miss Ward back to the States on June 15, 1959, where she has stayed until retirement.

Miss Ward has been greatly appreciated for her devoted service both in Jamaica and in Congo. Her ministry has been one of great versatility, and she has cheerfully filled the various gaps with a willing spirit and Christian zeal.

Miss Ward will make her home in Red Oak, Iowa.

Miss Buena Rose Stober

Congo, 1923-61 Service, 38 years

Miss Buena Rose Stober was born at Bluff City, Kansas, on July 27, 1897. Her parents moved to Oklahoma while she was quite young. She entered Phillips University in 1917. After one year at Phillips she took the nurses' training course at University Hospital Nurses Training School in Enid and received her R.N. degree in 1921. After two years in the College of Missions and Butler University she was sent out as a missionary to Congo.

Miss Stober spent the first part of her first term at Lotumbe. From Lotumbe Miss Stober went to Monieka and thence to Bolenge. After she was there for but three weeks, the doctor was obliged to come home and Miss Stober was left in entire charge of the hospital.

On her first furlough she studied at Phillips University and received her A.B. degree, followed by four months in Belgium where she studied tropical medicine. She has served in later years at Mondombe and Wema.

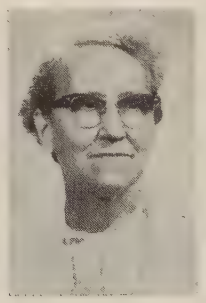
Miss Stober will long be remembered in Congo for her devoted service among the leprosy patients and in maternity work. She had many outside interests; she was an avid reader and letter writer

LEFT TO RIGHT—

Miss Bateman

Miss Stober

Miss Ward



Miss Wilson

Mrs. Gamboe

Mr. Gamboe

*Dr. Sly is executive chairman of the division of world mission of The United Christian Missionary Society.

as well as a gardener and a naturalist.

Miss Stober is making her home in Oklahoma City, Oklahoma.

Paul C. Kepple

Mexico, 1930-61
Service, 31 years

PAUL C. KEPPLE was born at Sarver, Pennsylvania, November 23, 1894. His service in Mexico began in September, 1930, and continued through June, 1961. He received his A.B. degree from Taylor University and his B.D. degree from Hartford Seminary. He was married to Ella Huff on August 24, 1930. Three children were born into the family—Margaret Ann, Phyllis Caroline, and Paul, Jr.

Mr. Kepple first served as director of a boys' dormitory in San Luis Potosí. In connection with the school was five acres of land which supported the dormitory, and here Mr. Kepple got his first experience in irrigation farming and care of boys. These two interests continued through his career, though he always willingly accepted the assignments made by the mission.

Later he moved into evangelistic work and the family was transferred to Aguascalientes. Most of the churches were rural churches, so Mr. Kepple deepened his concern about rural peoples and their physical as well as spiritual needs. He and Mrs. Kepple began to dream of a school where rural youth could be taught academic subjects and agricultural methods. Mountain of Light Farm came into existence in 1950. The Kepples made a home for the boys—averaging fifteen per year—and gave them instruction in Christian virtues, academic subjects and farming.

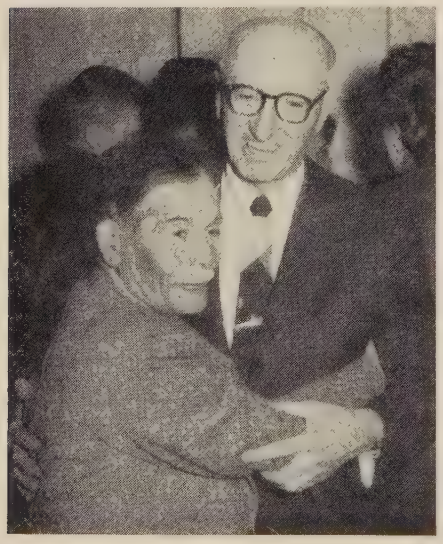
On the tenth anniversary of the farm, high tribute was paid to the Kepples for their contribution to youth. Mountain of Light Farm is a living testimony of the fine contribution of the Kepples.

Mr. Kepple's missionary career closed with a second period of service in San Luis Potosí where he became director of the evangelistic department of the Mexican churches. He traveled regularly to the Mexican churches and was beloved by the people.

The Kepples will be living in Indianapolis.

Paul C. Kepple is given a warm farewell embrace by a veteran Mexican lay leader as he leaves the mission field.

—Photo by A. Dale Fiers



Miss May E. Wilson

Mexico, 1923-61
Service, 38 years

MISS MAY E. WILSON was born in Canadian County, Oklahoma, on November 21, 1893. She went to Mexico in July, 1923, serving through June, 1961. She received her A.B. degree from the University of Oklahoma and her M.A. from the College of Missions.

Miss Wilson began her missionary work as a kindergarten teacher at Colegio Morelos, Aguascalientes. When the school was closed, the building was used for a social center. Miss Wilson became involved in all of its activities, teaching English and helping with recreation and clubs. She was very active in the Aguascalientes church, serving as pianist, Sunday school teacher, church visitor, and advisor for women's work.

For a time she was administrator of Hope Hospital but for practically all of her career she has been identified with Morelos Social Center so that Mexicans thinking of one, think of the other. For the last decade she was director of the Center, bringing to her work never-failing enthusiasm and a growing vision of what the Center could give to the community.

Miss Wilson has means of her own, so the Mexican Mission has been helped by her contributions of equipment.

Miss Wilson will make her home in Mexico at Guadalajara.

Mr. and Mrs. Homer P. Gamboe

India, 1921-61 Service, 40 years

MR. HOMER GAMBOE with his wife, MRS. FRANCES GAMBOE, began missionary service in India on September 16, 1921, and served until December 31, 1954. Mr. Gamboe has made tangible contribution to the India work by supervising the construction of a boys' school building and a hospital chapel and the building of a nurses' training school. Both Mr. and Mrs. Gamboe took an active part in work with children and young people, giving creative leadership to this work.

The Gamboes worked in Mahoba, Harda, Mungeli and Bilaspur where they shared in educational and evangelistic programs in addition to Mr. Gamboe's supervision of construction.

Mr. Gamboe is the son of a minister. Born at Lexington, Kentucky, October 16, 1894, he spent most of his boyhood in Illinois. A graduate of Transylvania and The College of the Bible, he holds the A.B. and B.D. degrees. He also did graduate study at the College of Missions. Mrs. Gamboe received her A.B. degree from Transylvania and also took graduate work at the College of Missions.

Mr. Gamboe met and married Miss Frances Waller at the College of Missions in 1921. Miss Waller was born at Union City, Kentucky, July 16, 1898. Two children were born to the Gamboes, Rachel and Alice.

For health reasons the Gamboes were unable to return to India after serving 33 years as missionaries. Mr. Gamboe spent two years in New York with Church World Service. On July 1, 1957, Mr. Gamboe came to the staff of resources and interpretation of the United Society and gave valued help in the promotion of Capital for Kingdom Building. This year he has been visiting on behalf of annuities and special gifts.

The Gamboes are living in Indianapolis at present.

Educator Served In National Position

MISS Carrie Dee Hancock retired on June 30, 1961, from her position as national director, special field services, in the department of Christian education of The United Christian Missionary Society. Miss Hancock had served as national director of children's missionary activities from 1948 to 1960.

In preparation for service in Christian education, Miss Hancock received a B.S. degree in education from Drake University, Des Moines, Iowa, and an M.S. degree in social education from the Teachers College of Columbia University, New York.

Before joining the United Society staff, Miss Hancock served for two years as Iowa state director of children's work for Disciples of Christ.

In the fall of 1960, Miss Hancock was given a special assignment of visiting the Negro Christian Churches.

—Photo by L. Paul Stone

A registered Jersey bull and two registered heifers arrive at the Disciples of Christ Mountain of Light Farm in Mexico as a gift from Heifer Project, Inc.

Livestock for a Hungry World

By BARBARA WILLIAMS STONE*

IT was pitch dark by the time we reached the tiny village. Our caravan of a car, a pickup truck and a stock truck had made its way through holiday traffic from Mexico City and had become lost several times on the back roads as dusk fell.

When we came to a halt in front of an old hacienda where we hoped to unload the animals, we found ourselves surrounded by the people of Chiconcuac. Immediately the 4-H Club boys who were to receive the animals started climbing up on the racks of the truck. They used a flashlight to see if we had really brought animals with us. They exclaimed, "Why, there are goats in here! I do believe I see a heifer!"

Paul Stone, representative in Mexico of Heifer Project, Inc. (HPI), meets with this kind of wonder and incredulity frequently as he tells private, governmental and religious groups about the possibility of receiving purebred animals free. Members of a Presbyterian church in the state of Guerrero told the missionary in charge, "He says that his organization will give us pigs and goats but we don't really believe it. Too many people have made promises to us that they haven't kept." Eight months later when they actually received a shipment of thirty-seven goats, they were convinced that Heifer Project would fulfill its promises and help them.

These goats had quite a story behind them. When church groups and individuals in California heard of the needs of this isolated congregation, they started donating goats and raising money to pay the transportation costs to the Mexican border. Goat dairies contributed day-old kids which were farmed out to Sunday school children, 4-H Club members and other concerned persons to be raised as pets until they were about eight months old and could withstand the long trip to Mexico.

THE HPI committee in Pasadena started vaccinating, testing and dehorning the goats. They obtained the health certificates and invoices necessary on that side of the border. Meanwhile, Paul worked through the red tape in Mexico City and at the Mexican border so that he could import the goats duty-free for breeding purposes. Before loading the goats, the committee and donors gathered for a dedication service. A "cowboy" from Hollywood, California—in reality a businessman on vacation—accompanied the goats to represent the donors.

At El Paso, Texas, they went through customs, a two-day procedure. The animals were then transferred to a Mexican truck which the recipients had sent. The "cowboy" changed trucks, too, and rode along with the goats for fifty-six hours on the highway and for six hours on a narrow lumber road in the mountains of southern Mexico.

WHEN that road ended, he and Paul got out of the truck and helped herd the goats for four hours along a mountain trail to the village of Huerta Vieja. Each recipient had to pay his part of the truck transportation from the Texas border, promise to feed and care for his goat to the best of his ability, and agree to pass on the first female offspring to another needy family. The local church board accepted the responsibility of deciding who would receive the offspring.

Thus, Heifer Project, Inc., is a modern-day expression of the first fruits mentioned in the Old Testament. "We obligate ourselves to bring the first fruits of our ground and the first fruits of all fruit of every tree . . . the first born of our sons and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks." (*Nehemiah 10:35-36*) For the Jews this was one way of giving an offering.

However, passing on the firstborn of donated animals to other people in need is more than an offering. It is the perpetuation of a living gift. This idea was first conceived in 1938 by Dan West, a member of the Church of the Brethren. In Mexico, as in many other countries of the world, it takes away the stigma of outright charity since the person who receives an animal from HPI has to give something in turn and to help another person to help himself.

THIS is the real genius of Heifer Project. Each successive recipient also has to promise to pass on the first calf, pig, kid, or lamb, making an endless chain of giving and of upbreeding the animals of developing countries.

The motto of HPI, "Help the World Share . . . Food, Friendship, and a Future Worth Sharing," expresses the commitment of those who work in this people-to-people program of relief and rehabilitation. Bridges of international understanding are being built as Paul works in collaboration with the 4-H Clubs of the Mexican Department of Agriculture and with other programs of the Department of Health and Welfare and the Department of Education. Almost all of the Protestant groups working in Mexico and a few of the Roman Catholic orders have made requests for animals. HPI cooperates with CARE, the Rockefeller Foundation, Point IV,

(*Continued on page* 43)

*Mrs. L. Paul Stone, former missionary of Disciples of Christ in Mexico, now serves with her husband in Mexico City. Mr. Stone is associated with Heifer Project, Inc.

WORLD CALL

Classroom and Campus

edited by H. L. Smith

New Faculty Members Named By Atlantic Christian College

AMONG recent faculty appointments at Atlantic Christian College, Wilson, N. C., is that of Milton H. Rogerson as director of publicity and special activities. A native of North Carolina, he comes to the college from the city editorship of the Sun-Journal of New Bern.

Gene Ashton Purvis of Belhaven has assumed his position as assistant professor of education and director of student teaching. Since 1957 he has been principal of the John A. Wilkinson High School of Belhaven.

William Harrison, assistant professor of English, has been granted an assistantship, a fellowship and tuition scholarship toward the completion of his doctorate at the State University of Iowa. He will be on leave from the college during the 1961-62 academic year.

James E. Danieley, president of Elon College, was the Summer Commencement speaker on Aug. 18 when seventy students received baccalaureate degrees at Atlantic Christian College.

New Course to Be Given At Bethany College

Robert Preston, head of the department of religion at Bethany (W. Va.) College, has announced a new course in biblical study and American Christianity which will be required of all students. It will replace the traditional required course in religion.

The first semester of the course will include the study of biblical history and literature. The second semester will deal largely with the development of Christianity in America. Also receiving major attention will be the history of the Restoration Movement of which Alexander Campbell was the leading exponent. Campbell was founder and first president of Bethany College, and this adds much interest to the course for all students. Field work will involve visits to historical sites near by such as Brush Run Church, the Campbell home and study, and the cemetery.

Dr. Preston is taking leave for the first semester of this college year for study and research at Yale University in preparation for the new course in American Christianity.

Enrollment to Rise at The College of the Bible

Registration for the fall quarter at The College of the Bible, Lexington, Ky., will be held on Oct. 2 and 3, with a ten-per-cent increase in enrollment anticipated. Classes will begin on the fourth, preceded by the opening formal convocation.

Four men, products of the Christian missionary endeavor, have been accepted for the coming year. Receiving this year's ecumenical scholarship award is Basil Conroy Metz of Jamaica, West Indies. Representing the Philippines is Daniel P. Rasay, a graduate of Northern Christian College in Laoag. Methodist students from the Far East coming to do graduate work at the seminary are Moonki Lew, chaplain at Ehwa Women's University, Seoul, Korea, and Joseph Chotow Yong, a recent graduate of Asbury College of Wilmore, Ky., and a native of Singapore, Malaya. Mr. Lew is a brother of Methodist Bishop H. J. Lew of New York.

Two new faculty members will be teaching this year. Lester C. Rampley began his work in the summer session, coming as professor of religious education. Paul A. Crow, Jr., began on Aug. 1 as associate professor of church history and registrar.

Hold Planning Retreat at Culver-Stockton College

A group of student leaders and administrative and faculty personnel of Culver-Stockton College, Canton, Mo., attended a three-day retreat for the purpose of planning and programming for the new college year. The meetings were held at the Retreat House in Ursa, Ill.

Robert Helsabeck, president of the Student Senate, was in charge. Various student leaders and faculty led informal discussion groups on such topics as the student image of the college, student representation, conduct, and responsibilities.

Hiram College Joins Midwest Association

Hiram (Ohio) College is among twelve liberal arts colleges in the newly formed Midwest College Association. The primary purpose of the new group is to help well-qualified eastern students and their parents to become more familiar with college opportunities in the Midwest.

The member colleges, located in Michigan, Illinois, Indiana, Wisconsin, Minnesota and Ohio, are four-year accredited coeducational institutions with student enrollments ranging from 500 to 1,500. While some draw from as many as twenty states, the majority of the students come from the home state and those immediately adjoining. A three-part program drawn up by the association will be directed toward aiding them in becoming more national in character.

Hiram's president, Paul F. Sharp, is a member of the executive committee composed of presidents of six of the member colleges.

287 New Students Enroll In Lynchburg College

Lynchburg (Va.) College opened its fifty-ninth academic session on Sept. 18 with approximately 840 students enrolled. Of this number 287 were new students and came from 12 states other than Virginia, and two foreign lands.

Orientation week programs for freshmen and other new students began on Sept. 10 with a get-acquainted hour for students, parents and friends. During the week the newcomers took placement tests, registered for classes, participated in instructional meetings, met local church representatives, took tours of the city, and enjoyed campus activities and visits in the homes of faculty members.

Student government leaders headed by Richard Wynne, Newport News, conducted the orientation programs assisted by other officers and upperclassmen.

The opening convocation was held on Sept. 20 in Memorial Gymnasium.

Dean of Residence Named For Midway Junior College

Mrs. Henry A. Harper is the recently appointed dean of residence at Midway (Ky.) Junior College. A native of Midway, she has been on the faculty since 1951 and is a graduate of the University of Kentucky. She is the mother of two sons and has two grandchildren.

Mrs. Harper succeeds Mrs. Gladys B. Johnstone, who has accepted the position as dean of women at Boise Junior College, Boise, Ida.

Mrs. Harper and Travis D. Rawlings, academic dean, attended the summer institute for junior college administrative teams at the University of Florida, Gainesville, July 31 to Aug. 5. Teams from every state in the southeastern region participated in the institute. It is planned that teams will meet again next year for evaluation of the progress made in their colleges and for the development of future projects. Midway's special project is institutional self-study, a current program of the Southern Association of Colleges and Secondary Schools.

Transylvania College Restoring Historic Hall

Transylvania College, Lexington, Ky., has begun exterior restoration work on its historic "Old Morrison" hall at a cost of approximately $150,000. More than $90,000 of this has been contributed or pledged.

Earlier in the year the Lexington Junior League pledged $25,000 over a three-year period as the initial contribution. Since that time many individuals and organizations of the community have shared in the project.

Currently being used by the college as its administration building and for some classrooms, "Old Morrison" was designed by Kentucky's famous architect, Gideon Shryock, and completed in 1833. Twice during the years, changes have been made in the structure, and the current restoration will follow the original design of Shryock which is pure Greek Revival architecture.

Throughout its long history the notable building has served as an academic build-

ing with the exception of a year during the War Between the States when it was used as a hospital by the armies of the North and the forces of the South.

William Woods College Has Largest Enrollment

William Woods College, Fulton, Mo., opened its academic year on Sept. 9 with its largest enrollment in history. There are 500 students, of which 480 are boarding students and the remainder from Fulton and nearby areas. Due to space limitations, the college was unable to accept all applicants for admission, and some have been placed on the waiting list.

The students came from 31 states, with the greatest number coming from Missouri. In areas of interest, education still holds the top spot, with 57 students expressing teaching as their first interest. The field of art ranks next in preference, with merchandising holding third place.

New faculty appointments this fall include that of Carl Frederick William Forssberg, Jr., to the English faculty and that of Charles T. Jones, Jr., to the department of history.

Mr. Forssberg received the B.A. degree from Atlantic Union College, South Lancaster, Mass., and the M.A. degree from the University of Arkansas, Fayetteville. He has done further study at Columbia University, New York City, and has taught composition and western literature at the University of Arkansas.

Mr. Jones received the B.A. degree from Texas Christian University, Fort Worth, the B.D. degree from Brite College of the Bible, and the M.A. degree in American history from the University of Texas, Austin.

Mr. Jones has served as minister of churches in Jacksboro, Fort Worth and San Marcos, Tex.

Hiram College Plans New Dormitory

Architectural plans for a new student residence to house eighty-eight women have been approved by Hiram College, Hiram, Ohio. The new building, shown in the architect's drawing above, will be ready for occupancy in September, 1962. Construction of the $400,000 unit will begin this fall on the Disciples of Christ campus.

The new building, designed by Perkins and Will, Chicago, is the first of four residence halls to be constructed on the north edge of the campus.

The completed women's residence hall will bring to 785 the available on-campus housing. The building project is part of the college's gradual growth program which is expected to reach 1,000 students by the end of the current decade.

CWS Aids Hong Kong Fire Victims

IT was a cold wintry night, and the wind was unusually strong. When Elbert E. Gates, Jr., director of Hong Kong Church World Service, went to bed he expressed the hope that no fire would start in one of the many squatter villages on such a night.

But just before dawn, the fire engines were called out. One of the shack villages in the Hung Hom section caught fire, and fanned by the high wind, the conflagration developed into what the fire department called a "fire storm."

Before it was over, more than 1,000 huts had burned, and 11,000 persons were destitute.

Mr. Gates immediately contacted the Hong Kong government to offer help from Church World Service. Rice and pork and blankets were dispatched to the scene, and the famed Church World Service biscuit was made available to the victims.

The following afternoon, as chairman of the emergency disaster committee for the Hong Kong Welfare and Relief Council, Mr. Gates convened the CWS committee. Plans were discussed for rehabilitation, and the committee decided to make a proposal to the Hong Kong government. The committee offered to rebuild the cottages including one solid concrete wall and an asbestos roof to prevent a similar disaster.

Simultaneous cables were sent to Geneva and to New York for financial support so that Church World Service could work right along with the government and other voluntary agencies in meeting the immediate needs of the victims.

After a conference with government officials, the government decided to proceed itself with immediate plans for permanent housing by erecting resettlement estates on the destroyed area.

In declining the proposal presented by the committee, the government indicated that bulldozers would move in immediately to begin the construction of resettlement estates.

The action of the committee had served its purpose. New housing was being provided—and immediately.

Funds for emergency aid were prompt in arriving both from the American churches through Church World Service in New York and from Geneva, and the temporary needs of the victims are being cared for.

Meantime, the committee is exploring a program of building fire lanes and providing fire-resistant materials in the other squatter areas to prevent the recurrence of another such disaster in the future.

So Church World Service was again able to minister in the midst of crisis through the support of Christian people in the United States and in other parts of the world.

Disciples of Christ assist the work of Church World Service through their annual Week of Compassion offering.

WORLD CALL NEWS ROOM

Services Held for Veteran Disciple

FUNERAL services were held recently for Leroy Dean Anderson, minister of First Christian Church, Fort Worth, Tex., from 1912 to 1961.

Dr. Anderson served as president of the Texas Convention of Christian Churches and of the International Convention of Christian Churches (Disciples of Christ). He was honorary chairman of the board of trustees of Texas Christian University, Fort Worth, and a member of the board of Brite College of the Bible, T.C.U.

Under Dr. Anderson's leadership, First Church of Fort Worth received more than 10,000 persons into its membership. The pastor officiated at more than 3,500 weddings.

Mrs. W. H. Dreese of Indianapolis died on Aug. 10 in that city. Burial was in Council Grove, Kans. Mrs. Dreese, 91 years old, was the mother of Miss Velva Dreese, associate executive secretary of the department of Christian Women's Fellowship of The United Christian Missionary Society.

Mrs. Lola Williams of Harvey, Ill., died on Aug. 7. Mrs. Williams was the mother of Miss Ella L. Williams, coordinator of relief and rehabilitation services with the department of Christian action and community service of the United Society.

New Workers

Wilbur T. Wallace became the new director of men's work in North Carolina on July 1, succeeding Arthur M. Depew, who has accepted a pastorate in St. Petersburg, Fla.

Lynn H. Draper of Lexington, Ky., has been named associate general secretary of the Kentucky Association of Christian Churches. He succeeds Lester D. Palmer, who has resigned to pursue advanced studies at Boston University School of Theology.

The Kentucky Association also announces the appointment of Miss Elizabeth Hartsfield of Lexington as executive secretary of the Kentucky Christian Women's Fellowship. She succeeds Mrs. D. D. Dugan, who served for three years as CWF executive before retirement. Miss Hartsfield has been treasurer of The College of the Bible in Lexington.

CYF Change

James E. Ralph of Little Rock, Ark., who was to have assumed the presidency this year of the International Christian Youth Fellowship Commission, has had to relinquish his responsibilities due to illlness. During the summer Mr. Ralph worked in the United Christian Youth Movement office and in the youth department office of the National Council of Churches, giving help in preparation for the North American Ecumenical Youth Assembly.

Church Extension

Harold L. Herndon, a general representative on the staff of the Board of Church Extension of Disciples of Christ for the past five years, accepted a call to become pastor of First Christian Church, Fullerton, Calif., on Sept. 1. Mr. Herndon came to Church Extension in 1956 from pastorates in Kansas. For the past five years he has held major responsibility on the staff in the field of fund raising. He has visited more than 650 churches and has directed 177 building fund campaigns to raise over $7.5 million.

Missionary Register

Arriving from the field:

Bernard and Julia Davis (*Congo*), July 23; Randel and Newell Martin (*Congo*), July 31; J. Richard and Joy Dodson (*Congo*), July 21; Richard and Virginia Taylor (*Congo*), July 18; Victor and Marian McAnallen (*Thailand*), Aug. 12; Frank and Beulah Pickett (*Paraguay*), Aug. 16; Byron and Marjorie Spice (*Mexico*), August.

Departing for the field:

Africa—Ronald and Clela Anderson, Aug. 5; Barbara and Donald Angle, June 28; Frank and Beverly Coburn, Aug. 8; Dean and Sarah Cornwell, Aug. 8; William and Betty Denton, July 13; Keith and June Fleshman, July 24; Donald and Maybelle Newby, July 17; Melvin and Betty Richey, Aug. 7; Everton and Elizabeth Smith, June 28; Miss Fern McMillan, Aug. 5.

Also, Robert and Charlotte Allen (*India*); Rex and Dorothy Bicks (*India*), Aug. 11; Willard and Siegried Centerwall (*India*), Aug. 14; Miss Waunita Reed (*Japan*), Aug. 23; Joseph and Elizabeth Bremer (*Japan*), Aug. 14; L. Allan and Joan Eubank (*Thailand*), Aug. 18; Miss Itoko Maeda (*Okinawa*), Aug. 3.

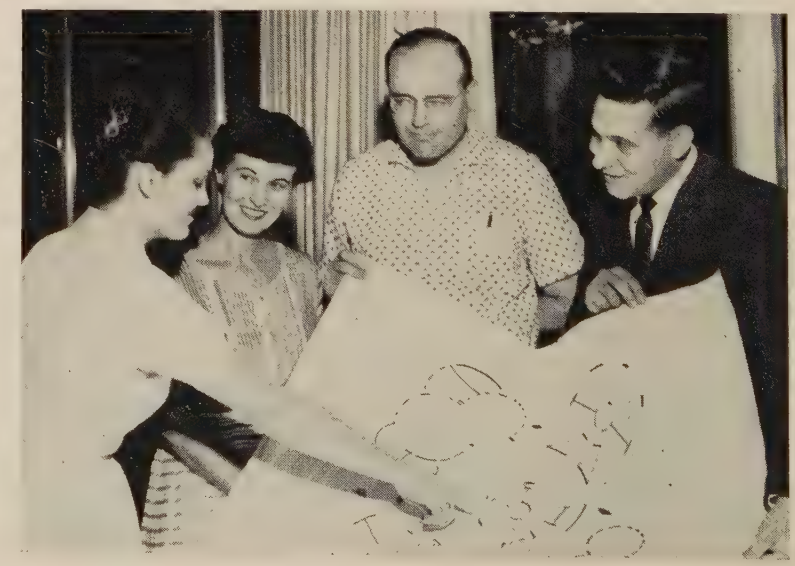
Births

Mr. and Mrs. Richard Dickinson, missionaries in Tokyo, Japan, with the United Society, announce the birth of a son, Frederick Richard, on July 13.

A daughter, Cynthia Elizabeth, was born on July 16 to Mr. and Mrs. Michael Saenz, missionaries in Puerto Rico. Mr. Saenz received his doctorate in church administration from the University of Pennsylvania in June.

Christian Education Directors Discuss Building Requirements

Consulting architect for the Board of Church Extension, Charles J. Betts, center, discusses the housing of Christian education programs with directors of religious education who toured Church Extension's Indianapolis office recently. They were attending the sixth annual Religious Education Directors Institute at Christian Theological Seminary. Looking over a set of drawings for the development of a campus-type facility are, left to right, Miss Charlotte Withrow of Mission, Kans.; Mrs. Betty Roseberry of Lynchburg, Va.; Mr. Betts; and Edgar Goosman of Alliance, Ohio. Seventeen education directors from Christian churches in ten states attended the two-week institute for study.



—Photo by Donald Mitchell

Women and WORLD HIGHWAYS

New Occasions, New Duties

Miss Helen F. Spaulding Named to CWF Post

JANUARY 1 is recognized throughout the world as the beginning of a new year. For Christian Women's Fellowship it will mean this, and more, because January 1 is the date on which Miss Helen F. Spaulding of New York City assumes her duties as executive secretary of the department of Christian Women's Fellowship of The United Christian Missionary Society.

Miss Spaulding

In a real sense this will be homecoming day for Miss Spaulding, for she will be returning to work with the Christian Churches (Disciples of Christ) after completing a total of about nineteen years on the executive staffs of the International Council of Religious Education, the United Christian Youth Movement, and the National Council of the Churches of Christ in the U.S.A.

Following graduation from the University of Illinois, *cum laude,* Miss Spaulding served for four years as state secretary of missionary organizations in Illinois, being in charge of women's work. She also had charge of youth and children's missionary groups. She was then appointed to the national staff of the United Society, taking up duties with the department of missionary organizations in Indianapolis. She continued on the national staff until 1943. During this period of service, she was made acting executive secretary of the department for an interim period of nearly four months. In 1952 the department of missionary organizations was reorganized, with the department of Christian Women's Fellowship emerging in the new plan of operation.

IN her new position, Miss Spaulding will provide leadership in national, international and world organizations of Christian Women's Fellowship. She will be administratively responsible for the production of study and organizational materials used in local fellowships, the services to local groups through correspondence and staff visits, and the various state and area activities projected through a staff of approximately thirty-five full-time, part-time and volunteer workers.

The new executive secretary will represent the more than 4,275 Christian Women's Fellowships in the United States and Canada as she participates in interdenominational women's work.

According to the rules of procedure of International Christian Women's Fellowship, the executive secretary of the department of Christian Women's Fellowship serves as recorder for ICWF. In this capacity Miss Spaulding will counsel with the president and vice-president during the 1961-65 quadrennium in planning for the Third Quadrennial Assembly.

Miss Spaulding also becomes secretary-treasurer for the World Christian Women's Fellowship. She will work closely with the World CWF officers in planning for the women's sessions to be held at the time of the next assembly of the World Convention of Churches of Christ, which will meet in Puerto Rico in 1965.

Included in the travels of the next executive was a trip to Tokyo, Japan, on the occasion of the 1958 World Convention on Christian Education. During that visit, Miss Spaulding had opportunity to view first-hand mission and other Christian work in Asia and the Middle East. She has also traveled in Mexico and the Caribbean area, surveying the work of Protestant missions there.

ACQUAINTED with the inner workings of the local church, Miss Spaulding brings with her the experience of serving as a member of the official board of Park Avenue Christian Church in New York City. She has served as chairman of that congregation's committee on Christian education.

As director of Christian education research for the National Council, Miss Spaulding has given supervision for numerous projects in that area, and has served as consultant for several special studies conducted in education research. She has had opportunity to take full advantage of her college training in journalism as she has written articles and curriculum materials for interdenominational publications. Her most recent publications include *Youth Look at the Church,* in 1956, and *Evaluation and Christian Education,* in 1959. She also has been editor of annual publications of abstracts of doctoral dissertations in *Religious Education* and *Pastoral Psychology* publications.

WHEN the newly-appointed executive assumes her duties in January, she will take her place in a long line of distinguished leaders. Her immediate predecessor is Miss Jessie M. Trout, who has taken an executive appointment with the United Society's world mission division. Miss Trout has served as executive secretary of the women's work department of the United Society since 1946, and gave leadership to its reorganization plan when Christian Women's Fellowship of Disciples of Christ came into being.

January 1 is a red-letter day on every calendar, but it will be circled on the calendars in the department of Christian Women's Fellowship. That date marks the close of a brilliant record of achievement for the leaders of women's work in the Disciples of Christ, and notes also the beginning of new ventures, new dreams, and a new era under the capable leadership of a new executive.

Miss Jessie M. Trout, center, is honored with a gift from the CWF field staff at a meeting at Purdue University, West Lafayette, Indiana, in March. Miss Trout will be a field liaison executive with the division of world mission.

—Photo by Inabinett

Echoes— *from Everywhere*

Indian Villager Recalls Pioneering of Missionaries

RECENTLY the village in India where I live was privileged to have a district community welfare project seminar for all sorts of people. The officials concerned gave lectures about untouchability, the fatherhood of God and the brotherhood of man, and social and economic welfare.

At the end of the seminar, people were asked to express themselves about what was said. A Satnami man living in my neighborhood stood up and said:

"Sirs, whatever you say is all right, but these Christians [pointing at me] have been teaching these things for years and years. Before freedom, you high-caste people were the ones who stopped us from listening to such things, and now you are insisting that we do the very same things! We will ourselves decide what to do in the future."

The word of God never goes void. People are coming to realize that Jesus Christ is the light, the life, the truth, and the way.

—GEORGE NEWTON, INDIAN NATIONAL

Bilaspur, India

Church "Dare Not Desert" Inner City

In 1948 not one major Protestant denomination was at work among the people of East Harlem, New York City, in one of the world's most densely populated areas. Today the East Harlem Protestant Parish provides a virile Christian program; it comes to grips with the special needs of its area, including abnormally high rents for low-class housing, dope addiction, teenage gangs, and the frustrations that go with dead-end living.

The Inner City Protestant Parish in Cleveland and the West Side Christian Parish in Chicago, among many others, are similarly showing Christ's own compassion for men who must live in the midst of conditions they did not create. One fact stands out sharp and clear; the church can gear creatively into the changing city; therefore it dare not desert.

—WARD L. KAISER

National Council of Churches

Mexican Churches Responding to Challenge

Every congregation of Disciples of Christ in Mexico has had visits from the three teams which are part of our evangelistic program. Now more than ever we are aware of the great poverty all around us—physical, economic, moral, and spiritual—and of the great confusion and hunger for truth in all these phases of life.

Julian Ibarra, one of the young and accomplished ministerial students from a remote ranch, was asked to interrupt his studies in the Union Seminary in Mexico City to help in the country campaign of exploration and introduction into new parts of the field.

Mr. Ibarra is gifted in establishing friendly relations and gaining the confidence of the long-neglected rural people, who often are inclined to be suspicious of those who show interest in them. They ask, "If the gospel is so important, why haven't we been told before?" He reports that there are 195 untouched communities where Christian workers find a favorable contact to begin evangelistic work.

—MISS MAY E. WILSON

Aguascalientes, Mexico

Petition Written In Sender's Blood

The World Council of Churches in Geneva recently received a single sheet of paper 21x43 inches covered with red Korean characters. Officials who studied it were startled to learn that it had been written in human blood.

The letter had been forwarded from Seoul by Hallam C. Shorrock, Disciple who was then serving as director of Korea Church World Service and is now with the offices in Geneva.

The letter, labeled a "Petition from the Depths of Despair," said in part: "I am a destitute and jobless human being. The reason I made up my mind to write this blood letter is that I could not see the starving of my children.

"Please help me and pick me up from the den of friendlessness and hopelessness. I have tried hard to forget the hard struggle for existence with such a miserable fate, but everything does not go with my thought."

The letter, signed by Joon Ok Kim, asked for help in resuscitation" before "our lives go to eternity." Churches are working in Korea to relieve suffering. Disciples of Christ assist Church World Service through the contribution of clothing and through Week of Compassion funds.

Hope Seen in Education Programs in Thailand

The most important time of the year for Thai students is the examination at the close of the school year. In our schools there were almost three solid weeks of testing. Upon these tests the future of the student rests.

We tested individually almost 400 students. English government tests are on grammar, reading, essay, comprehension and conversation. We tested on conversation.

As part of the English program the students memorized Bible passages in English. They were tested on meaning as well as pronunciation. Although we enjoy our English teaching, it is our Bible teaching that gives us the most satisfaction. And gradually an interest in Christianity seems to be growing from seeds not long ago planted. There are evidences of new hope in what was once considered a near-hopeless situation.

—MR. AND MRS. VIC MCANALLEN

Nakon Pathom, Thailand

Missionaries Eager To Return to India

This year of furlough has passed quickly. One question that several persons have asked us is, "Don't you dread going back?" It is a difficult question to answer, for one naturally has mixed feelings knowing that one will be gone for five years.

Most missionaries will tell you that it is hard to leave those who are close to one for such long periods. But "dread" is hardly the term for it, for we do not dread going to India. We have come to love that country and its people. We don't dread the living conditions, for the joy of living depends not so much on the things and conveniences we have for living as it does on the meaning that we find in living.

So instead of dread, we have found in the last few months an increasing eagerness to return to India and to share again in the needs and opportunities within the growing church in Orissa.

—LEW AND DOROTHY DAVIS

Diptipur, Orissa, India

President Joseph Kasavubu of the Republic of Congo shakes hands with Mrs. Randel Martin, missionary in Congo with The United Christian Missionary Society, during a tea held in the president's honor in the Martin home at Bolenge recently. On the right is Bernard Davis, another Disciple missionary working in the new republic in Africa.

—Photo by Donald McMillan

Missionary Worship Service

Theme: *Be Thou Our Guide*

November

THE worship theme for the current six months is "Be Thou Our Guide," coinciding with the study, "Churches for New Times." This is the fifth emphasis and bears the petition, "Be Thou our Guide *as we accept our responsibility.*"

Worship suggestions follow.

STATEMENT OF THEME: This month we will consider the three paths of effort in accepting Christian responsibility.

HYMN: No. 371—"Stand Up, Stand Up for Jesus," or No. 374—"Rise Up, O Men of God!" from *Christian Worship: A Hymnal.*

SCRIPTURE READING: Luke 4:16-19

SPECIAL PRAYER OF COMMITMENT

COMMENTS ON THEME

OFFERING AND DEDICATION

BENEDICTION

Comments on Theme

AT this season of thanksgiving, let us pause to give thanks for our Christian responsibility. And let us in the same breath petition our Guide to help us accept it: to lead us in receiving with consenting mind and heart the charge for which we as God's people are accountable.

If, as someone has said, "responsibility is man's response to God's ability," is it not in essence being the *hands* which use the *tools* that get God's will done in the world? Essentially, ours is the task of leading people to know God in the fullest and truest sense through the revelation of himself in Jesus.

"To know God." What greater need in all the world! No task is more severe, no success so vital, no responsibility so sobering.

The power for such achievement, however, is not ours. We are not the light bulb; we are the switches, the means whereby the light is allowed to shine. The high aim of all our missionary effort is to exalt Christ so that he himself may transform the hearts of men. And so must read the aim of Christian Women's Fellowship—"so to live and so to work and so to witness that people will commit their lives to the power that will save and sustain."

This is a big job. This is a long, hard job. To achieve in any sense we must follow a triple path of endeavor:

1. *Inform yourself so you can inform others.*

This is a necessary first. Knowledge is essential in order to achieve in any field. Society expects the pilot to have earned his license and the doctor to hold a bona fide degree because the lives of a multitude are in their hands. They achieve through study. It is logical, then, to expect the professing Christian to be *qualified* to lift and to heal.

2. *Reveal your concern.*

Concern is different from knowledge. It isn't something that's taught, like arithmetic; it's something that's caught, like the measles. Contagious, it is passed on from one life to another.

Our concern must fill us, and spill over into other hearts. Often a product of sheer self-discipline, concern for the welfare of people is high on the list of those things for which we will be held accountable. The naked child, the hungry baby, the homeless refugee, the oppressed, the poor, the ignorant, the unsaved—*these are our concern!*

3. *Command your concern to "march."*

Knowledge and concern can go nowhere until the key of "marching concern" turns on the ignition. Do something with your concern; put it to work. The hungry will not benefit from your intellect and they cannot eat your tears. Knowledge and concern must be interpreted in terms of getting help where it's needed! supporting the local missions program! arming for battle as soldiers of the cross facing a pagan world and plunging headlong into the fray!

Jesus said the gates of hell would not prevail against the church, but all the time he was talking he was appointing us as "guards" at the door. He never said the church would fulfill its purpose automatically.

We of faith must be a force, not a farce. We must not only "look" the part; we must "act" the part.

Lord, be Thou our Guide as we accept the charge for which we are accountable.

—MARGARET E. WICKSTROM

Homes Build the Nation

(*Continued from page* 16)

grow out of the habit patterns and mode of life of the people.

If we who are Christian truly want our children to be Christian and our nation to be a Christian nation, we cannot escape our responsibilities for Christian teaching. We cannot expect others to cherish those ideals about which we are careless and to which we are indifferent. All too often we wish to enjoy the fruits and benefits of Christian teaching without giving due thought to the fact that constant cultivation is necessary to make that possible. And this cultivation must not be by the few only but by the many. Otherwise we will be engulfed by the standards and cultural values of the forces which do make themselves dominant.

Good results do not just happen. They are caused. Let us examine our reasons—our circumstances—our results—and arrange our homes accordingly.

In Memoriam

Mrs. Dora Bell Graeber, May 29, Valparaiso, Ind. Would have been 100 years of age this month. Went to Valparaiso from Boone Grove 32 years ago where she was active in the Christian church. She was also active in the Valparaiso church until her health began to decline.

Mrs. Fred H. (Annie Clark) Chandler, Stephenville, Tex. Pioneer religious, civic and social leader in Stephenville for the past 61 years. Daughter of the co-founder of Texas Christian University. She and her husband supported all the activities of First Christian Church. She was a widow for many years and suffered poor health for a long period of time. Age 84 years.

Hugh Guy, July 16, Oskaloosa, Iowa. Minister of Christian church of Lancaster (near Sigourney) at time of death. Also served as organizer for the CROP work in a three-county area. A Christian minister for more than 50 years.

Mrs. Lucy B. Roberts, June 11, Bristol, Tenn. Charter member of Central Christian Church and active there for 58 years. Teacher of the Women's Bible Class several years and active in missionary program. She had great strength of mind and body. Age 90.

Frank Thomas Carter, June 29, Hemet, Calif. Minister of Christian church 40 years. Held pastorates in his homeland, Australia, as well as New Zealand, Honolulu and in the United States.

WORLD CALL

Adults and Mission

Planning a School of Missions

A School of Missions is an opportunity for the entire church family—all age groups—to study together the church's outreaching mission. The school lasts from four to six weeks, with sessions once a week, generally on Sunday nights.

The emphasis of a School of Missions is on individual and group *participation* in reading and discussion. Special speakers are therefore not essential. Neither is the "lecture method" to be followed by teachers. In fact, the secret of a successful School of Missions is this personal involvement through study and discussion.

Fellowship suppers, occasional assemblies, exhibits, and a possible climaxing Mission Festival are usually part of a School of Missions.

What courses and materials are used for study?

Courses are available on either the "home" or "foreign" theme of the annual interdenominational mission study themes. A basic course is also available on Disciples of Christ work in the outreaching mission. All courses have materials available for class members of all age groups and special leader's materials for teachers.

What guidance materials are needed to begin planning a school?

Basic guidance on planning and conducting a School of Missions is provided in the *Manual for Schools of Missions.* One or two copies will be needed. To select the courses for study and the materials for the class members and the teachers the *Annual Supplement for Schools of Missions* is needed. It lists courses and materials for all age groups. (Both the manual and the supplement are available free in limited quantity on request to the world outreach education department of The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana.

How far ahead should plans for a school be made?

For a good School of Missions, planning should begin at least six months ahead of the date of the school. Plans must be far enough in advance to clear the all-church calendar. Committees have much to do to select teachers and other leaders, to order materials and have them in the hands of teachers at least a month before the school, and to promote church-wide interest in participation. The following is a suggested schedule for planning and promotion:

First month:

1. Set dates of school, clear church calendar.
2. Select School of Missions committee.

Second month:

3. Select director and choose theme.
4. Select teachers.
5. Select registration chairman, publicity chairman, librarian, meals and hospitality chairman, decorations chairman, worship and assembly chairman.
6. Launch advance promotion.

Third month:

7. Order study materials, book, audio-visuals.
8. Distribute teaching materials to teachers.

Fourth month:

9. Step-up promotion—posters, mailings.
10. Display texts for age groups in church school classes, start advance enrollment, and purchase texts.

Fifth month:

11. Intensify promotion—talks, "plugs" in church bulletin.
12. Enroll participants for the school and make texts available for purchase at meetings of organizations and groups of the church.

Sixth month: Hold School of Missions.

When is the best time for a School of Missions?

This will vary with congregations. However, January and February seem to be popular months among the churches, affording a period when there is opportunity to focus church-wide interest on the school. Other popular periods are November and the period after Easter.

What time should be allowed for each session?

The time of beginning is variable, but the time of closing is not so variable, because small children must go home for bedtime. For this reason most churches feel they must close the sessions by 8 o'clock. Below is a suggested schedule for a session:

5:45 Supper and table fellowship with five minutes of singing
6:15 Brief worship service around the tables
6:30 Class periods
8:00 Adjournment

An occasional assembly may be held for thirty minutes before or after classes, but it is wise not to hold an assembly every session. Class periods need to be longer than an hour when there is opportunity for group discussion.

What is done in the Festival of Missions climaxing the school?

Whether it is called "Festival of Missions," "Missions Fair," "Hall of Missions," or some other title more suitable to the congregation, this is the event for which imagination and talent should be given free play. Exhibits are often prepared by certain classes. Handwork of children's groups is displayed. A short play or suitable audio-visual may be presented. This is the "big night" when all participants can begin to see something of the educational accomplishment in which they have shared.

What committee is responsible for planning the school?

Initial planning for a School of Missions is generally the task of the world outreach department. However, the School of Missions committee should be a joint committee, including members of the Christian education department. The joint committee should also have representatives of the men's, women's and youth fellowships and one or two key church school classes.

What size membership must a church have to hold a good School of Missions?

The size of the congregation has little bearing on whether a church should hope to have a good school. A church that can have a Sunday church school can have a School of Missions. Whether the school is good or poor depends on the interest, hard work and spirit invested. Try and see.

Youth and the World Mission

Reading Program Grows

BOOKS Are Bridges, reading program for youth, which includes books on world understanding and Christian outreach, is expanding in extent and making a stronger impact than in earlier years. Young people are probing into the real values of good reading. Almost one hundred churches earned places on the reading honor list during 1960-'61, reporting that youth had read 50 or more recommended books. Those reporting 100 books or more are listed here.

First Christian Church, Roanoke, Virginia	2419
First Christian Church, Washington, North Carolina	1989
First Christian Church, Pawhuska, Oklahoma	850
First Christian Church, Williamston, North Carolina	648
Central Christian Church, Jacksonville, Illinois	526
First Christian Church, Neosho, Missouri	511
First Christian Church, East St. Louis, Illinois	350
First Christian Church, Wilson, North Carolina	291
Centennial Christian Church, Bloomington, Illinois	275
First Christian Church, Marion, Illinois	263
Lake City Christian Church, Seattle, Washington	251
First Christian Church, Moline, Illinois	243
Central Christian Church, Texarkana, Texas	217
First Christian Church, Hannibal, Missouri	188
First Christian Church, Robersonville, North Carolina	167
Monte Vista Christian Church, Albuquerque, New Mexico	157
Springfield Christian Church, Springfield, Illinois	155
Arlington Christian Church, Lexington, Kentucky	151
Hebron Christian Church, Fairbury, Nebraska	148
Fruitridge Christian Church, Sacramento, California	148
First Christian Church, Port Arthur, Texas	144
Mountair Christian Church, Denver, Colorado	140
East Lincoln Christian Church, Lincoln, Nebraska	140
Elizabeth City Christian Church, Elizabeth City, North Carolina	138
Westhampton Christian Church, Roanoke, Virginia	131
Central Christian Church, Terre Haute, Indiana	128
Hood Memorial Christian Church, Dunn, North Carolina	123
First Christian Church, Greeley, Colorado	121
First Christian Church, Robinson, Illinois	114
First Christian Church, Paris, Illinois	109
First Christian Church, Kennewick, Washington	104
Woodstock Christian Church, Woodstock, Virginia	103
Crestwood Christian Church, Lexington, Kentucky	100
Bellevue Christian Church, Bellevue, Nebraska	100
First Christian Church, Grand Island, Nebraska	100
University Christian Church, Seattle, Washington	100

States ranking the highest in number of churches involved in the reading program, as indicated from reports sent in, were Illinois, Texas, Washington, North Carolina, Nebraska, New Mexico, California (North).

Reviewers of the many books considered for the new Books Are Bridges reading list, whose comments did much to determine the titles which appear on the list, include: Miss Genevieve Brown, Mrs. Louise Browning, Mrs. Francis Eagan, Mrs. Robert Fangmeier, Mrs. George Earle Owen, Mrs. Joseph Smith, Mrs. James Sugioka. Several of these adults arranged for teen-agers to read and react to new books before formulating their estimates.

"Churches for New Times"—

Ecumenical Accent

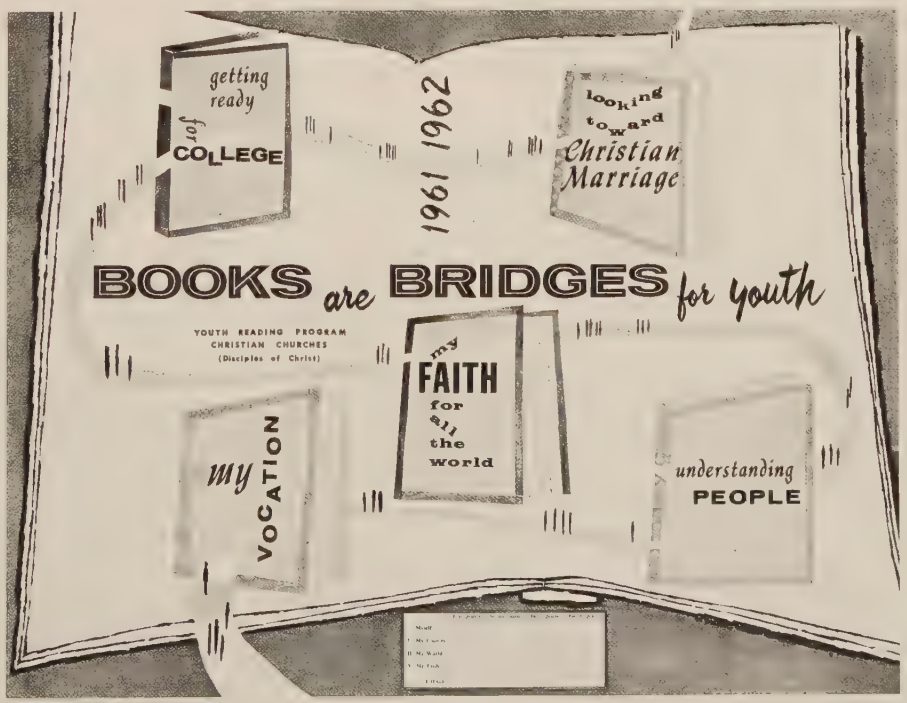
With the senior highs of other churches of the community, your Christian Youth Fellowship may plan an ecumenical meeting on the theme "Churches for New Times."

. . . Discuss ecumenical emphases needed in churches which try to match the new times. Ask a youth who attended the North American Ecumenical Youth Assembly to bring a report on it.

. . . Plan a film-forum, basing discussion upon *North American Neighbors, Treasure at Bethany, Boomtime,* or *The Hook.* Descriptions of these films and filmstrips are found in *Christian Youth Studies.*

. . . Prepare for a story-round, recounting outstanding contributions of certain persons and congregations to the task of providing churches for new times. Make use of resources in *By Deed and Design* and *The Future Won't Wait.*

. . . Review the senior high reading book, *The Future Won't Wait.*



Big Day for Eddie

A Children's Story

By FRANK N. DAVIS

THIS was a big day for Eddie. As the car hummed along the broad highway he grew more and more excited. On any other trip he would have kept his eyes glued on the new scenery, but this time he only wanted to ask questions. He was on his way to see his big brother's school. Today was Homecoming at the church college and brother George had invited Eddie and Mother and Dad to come and spend the whole day.

Eddie remembered the day a few weeks ago when they had made this same trip. They had helped George pack his clothes, and they had loaded the car so full that Eddie didn't even have room to lie down. That wasn't a good trip at all because it was dark when they got to the college, and as soon as they unloaded the car they turned around and drove home.

But this time it was different. Today the sun was shining and the leaves were orange and brown and the air was crisp. Today there was going to be a big football game! Of course, Eddie would be glad to see his brother and look at the beautiful buildings he had never seen before. But the football game would make it a very special day!

George was there to meet them at the big stone house where he lived. Dad called this a dormitory, and he said three hundred boys slept and ate there. Eddie thought it was fun to see this building and to walk with his brother across the wide lawns and peek at the big empty classrooms.

But he was glad when it was time to head toward the football field. He even got out ahead of the others and almost started to run when he saw the big gray stadium come into sight and heard the bands playing.

Eddie got a hot dog and orange drink with his own allowance money while his family checked their tickets and looked for their seats. He was very unhappy when he found that the seats were near the top of the big stands. And then a tall man and woman came to sit in front of him, and when he stood up to see, the people behind him would shout for him to sit down.

So it went all afternoon. Eddie couldn't see much of the game. And the game wasn't very good either, because the other team was making all the touchdowns and nobody from George's school was cheering. Finally Eddie's parents said it was time to leave.

"You are getting tired," Dad said.

Eddie wasn't tired—not tired the way he was when he wanted to sleep. He just felt bad.

"I don't think much of college," Eddie said to his brother that night as they ate with a lot of other people in a big room. "Your college doesn't have a good football team . . . and . . . *I had a terrible time.*" Eddie choked back the tears of disappointment.

George didn't say much then; he just smiled. But after dinner he put his arm around Eddie's shoulder and took him up to his room. It was a small, neat room, with a double-deck bed and a big closet and two desks. Eddie sat down on the bottom bunk. His brother took a big book from the desk and put it in Eddie's hand.

"Look, Eddie," George said. "This is a book I am using in one of my classes. I have a big test Monday. That is why I am here, and that's why you will want to go to college some day. Football is just *part* of college. Of course, we like to see our own team win, but that's not the biggest thing. I'm here to learn many things that will help me become a man."

Eddie said he thought he understood. Of course, he knew that college was more than just a place to have a good time. He wanted to learn. He wanted to use big books and sit in the big classrooms the way George did.

Eddie smiled and playfully tossed the book back at George. It had turned out to be a good day, after all.

Inspiration for Christian Living

GRAINS OF SAND

Bernice Hogan. 60 devotions written especially for women by the wife of a Disciples of Christ minister. The central theme of each is "something small" such as a grain of sand, pebble, or leaf—showing that God may be discovered in small things. Each begins with a scripture quotation and ends with a prayer. 128 pages. ***$2***

EVERYDAY DEVOTIONS FOR YOUTH

Walter L. Cook. "The aim of this book is to suggest how young Christians can apply their faith to everyday living. . . . " With wit, common sense, and deep faith, Mr. Cook, a parent, teacher and counselor, has written 56 devotions for young people. Each has a scripture verse, meditation, and brief prayer. 112 pages. ***$1.75***

SHELTERS AND SANCTUARIES

Charles Ray Goff. A collection of messages for men and women looking for Christian hope in today's confused world and for ministers searching for fresh ideas. Written by the former pastor of the famous Chicago Temple. 128 pages. ***$2.25***

BELIEFS THAT COUNT

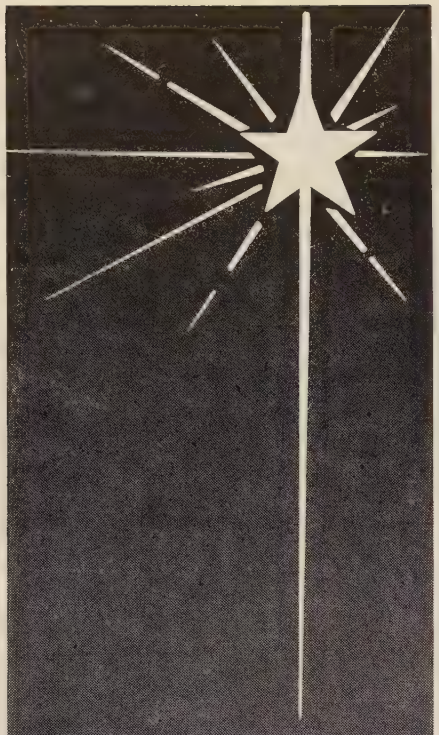
Georgia Harkness. Here is an encompassing picture of Christianity—what stands behind it, what makes it vital, what makes it so applicable to every generation. These discussions give readers a better understanding of the Christian religion. 128 pages. ***$1***

HOW TO HELP THROUGH UNDERSTANDING

Josephine Robertson. In this thought-provoking book are means to help others through Christian friendship and understanding; practical solutions for problems anyone may meet; suggestions of what to say or not to say, what to do or not to do. This is a sympathetic book, inspiring and heartwarming. 128 pages. ***$2.25***

AT YOUR BOOKSTORE
ABINGDON PRESS
PUBLISHER OF THE INTERPRETER'S BIBLE

WORLD CALL



Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

—Matthew 2: 1-2

Help your family discover the true meaning of Christmas. The Upper Room, with its daily Bible reading, prayer, meditation and thought for the day, will help make "the greatest story ever told" more meaningful to your loved ones.

If not already receiving The Upper Room, order the November-December number today. Ten or more copies to one address, 7¢ per copy, postpaid. Consignment orders may be arranged. Individual yearly subscriptions by mail, $1; three years for $2. Order from

Dept. L

The Upper Room

The world's most widely used daily devotional guide

38 Editions — 32 Languages

1908 Grand Avenue Nashville 5, Tenn.

Book Chat

(Continued from page 24)

preacher, and he had great influence a generation ago. Before his death he wrote on *The Making of a Minister*, chapters of autobiography which have been edited by J. Clyde Henry. Ministerial autobiographies are always interesting and usually well written. This is no exception. While not holding to Dr. Macartney's point of view we will put his work on the shelf beside such interesting volumes as those written by Francis McConnell, Edwin Holt Hughes, Joseph Fort Newton, George Hamilton Combs, Burris Jenkins, Harry Emerson Fosdick, and others.

Books Mentioned in Book Chat

A PSYCHOLOGY FOR PREACHING, by Edgar N. Jackson. Great Neck, N.Y. Channel Press. 191 pages. Price, $3.50.

THE PASTORAL CALLING, by Paul Rowntree Clifford. Great Neck, N.Y. Channel Press. 144 pp. Price, $3.00.

THE MINISTER'S OWN MENTAL HEALTH, edited by Wayne E. Oates. Great Neck, N.Y. Channel Press. 335 pp. Price, $4.95.

PREACHING ON THE BOOKS OF THE OLD TESTAMENT, by Dwight E. Stevenson. New York. Harper & Brothers. 267 pp. Price, $3.95.

THE MAKING OF A MINISTER, Autobiography of Clarence E. Macartney. Great Neck, N.Y. Channel Press. 224 pp. Price, $3.00.

Book of the Month

THE GOSPEL STORY, by M. Jack Suggs. St. Louis. The Bethany Press. Price, $2.95.

The Christian Literature Commission recommends the book, *The Gospel Story*, by M. Jack Suggs, to Disciples of Christ for October reading. Reviewing the book is George R. Huckaby, Sr., editor of the Iowa Park (Texas) *Herald*. Mr. Huckaby says:

"The purpose of this study is to inspire laymen to read the Scriptures and to find for themselves "The Gospel Story." The author shows that the four biographers of Jesus were as much concerned with spiritual values as with historical facts.

"His second chapter throws new light on the times and circumstances of Jesus' ministry. With more knowledge of the first-century world, the student can understand better the forces motivating the Saviour's foes and limiting the discernment of his friends.

"The Nazarene's teachings concerning the Kingdom of God, as recorded in the Synoptic Gospels, are thoughtfully discussed, that the reader might discover in them the great truth that the Kingdom is the free gift of God."

Publications Received

ONE LORD, ONE BAPTISM, *Studies in Ministry and Worship*. Published for the Faith and Order Commission of the World Council of Churches by the Augsburg Publishing House, Minneapolis. Paper, $1.25.

LIFE PICTORIAL ATLAS OF THE WORLD, by the editors of LIFE and Rand McNally. Publication date October 16. Chicago. Rand McNally & Co., P. O. Box 7600. Pre-publication price, $20.85 (regular ed.); $23.45 (deluxe ed.). Publication price, $30.00 (regular ed.); $35.00 (deluxe ed.).

THE BIBLE STORY WITH LIVING PICTURES, by Ralph Kirby. New York. Harper & Brothers. $5.95.

THE SEARCH OF MYSELF, by D. R. Davies. New York. Macmillan Co. $3.50.

HOW THE WORLD BEGAN, by Helmut Thielicke. Translated by John W. Doberstein. Philadelphia. Muhlenberg Press. $4.50.

THE BABYLONIAN DRAGON, *And Other Tales*, by Alfred Zacharias. Philadelphia. Muhlenberg Press. $2.50.

MARTIN LUTHER, selections from his writings edited and with an introduction by John Dillenberger. New York. Doubleday & Co. Paper, $1.45.

THE NOISE OF SOLEMN ASSEMBLIES, by Peter L. Berger. New York. Doubleday & Co. Paper, $1.75.

THE WILD GOATS OF EIN GEDI, by Herbert Weiner. New York. Doubleday & Co. $4.50.

RAISE A SIGNAL, compiled by Hyla Stuntz Converse. New York. Friendship Press. Paper, $1.75.

CHILDREN OF SOUTH AMERICA, by Nina Millen

JESUS AND THE PROBLEMS OF LIFE

By Sidney A. Weston, Ph.D.

A discussion course for young people and adults. 110 pages. 120,000 copies sold. Revised edition. 75 cents.

WHITTEMORE ASSOCIATES, Inc.

16 Ashburton Place, Boston 8, Mass.

"... it is the most wonderful translation. Get one!"

BILLY GRAHAM

The Amplified New Testament

MORE THAN 600,000 COPIES IN USE!

Regular Cloth Edition $3.95

Deluxe Edition (Maroon or white) . . $6.95

Genuine Leather Edition (red or black) . . $9.95

ORDER FROM YOUR BOOKSELLER OR ZONDERVAN PUBLISHING HOUSE Grand Rapids 6, Michigan

PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen

1837 Marking 124 Years of Service to the Church and Clergy 1961

COX SONS & VINING, Inc.

131 East 23rd St., New York 10, N.Y.

MONEY FOR YOUR TREASURY
OVER 2,000,000
SUNFLOWER DISH CLOTHS

Were sold in 1960 by members of Societies, Clubs, Groups, etc. They enable you to earn money for your treasury, and make friends for your organization. Samples FREE to Official.

SANGAMON MILLS, Inc.

Established 1915 Cohoes, N. Y.

GOWNS

CHOIR - PULPIT

STOLES - HANGINGS

THE C. E. WARD CO.

NEW LONDON, OHIO

1865 Beginning 1965

A Second Century Of Service

The College of the Bible
Lexington, Kentucky

During the Decade of Decision

1960 1970

CHOIR ROBES
Newest colorfast fabrics available.
Write for Catalog A18.
E. R. MOORE CO.
268 Norman Ave., Brooklyn 22, N. Y.
932 Dakin St., Chicago 13, Ill.
1641 N. Allesandro St., Los Angeles 26, Calif.
1605 Boylston Ave., Seattle 22, Wash.

The
LITTLE GIANT HOTOMATIC
Gas Water Heater No. 3
Will supply all the hot water needed for Baptistries, Church Kitchens, Rest Rooms. Heats 450 GPH, 20° rise in temperature. Inexpensive, too. Write for free folder.
LITTLE GIANT MFG. CO.
907 7th Street Orange, Texas

CHURCHES, Sunday School classes, Grange women, PTA's, Cub-Scout mothers, auxiliaries and organizations needing money. Sell beautiful nylon handbags and other items. Make excellent gifts. Write: S. J. Phillips, Box 18, Shermans Dale, Pa., for free catalogue.

and pictures by Janet Smalley. New York. Friendship Press. Paper, $1.50.

Education for Mission, by J. Allan Ranck. New York. Friendship Press. Cloth, $2.95; paper, $1.95.

Audio-Visual Suggestions

The Will of Augusta Nash is a new stewardship filmstrip produced through the department of stewardship of the National Council of Churches of Christ and released for showing in Christian Churches (Disciples of Christ) by Unified Promotion and Audio-Visual Services of The United Christian Missionary Society. Although the story revolves around the will of Augusta Nash, the story is not primarily about wills. It involves a concern for tithing and centers around the encouragement which Miss Nash gives to her nephew, a college instructor in science, in a very unusual manner. Suddenly discovering that he is a major benefactor of his aunt's estate, the professor is called upon to decide his own Christian stewardship. The film has an unusual but satisfying ending and is designed to lead into a discussion of tithing as a part of one's Christian stewardship. (30 min.; B & W; special rental to Christian Churches, $2.50, until June 30, 1962.)

A Flame of the Lord's Kindling is the filmstrip which was prepared at the second Quadrennial of the Christian Women's Fellowship and which shows the history and purpose of the CWF. It relates the work of Christian Women's Fellowship to the commands of Christ and shows how women's work in the Christian Churches has developed through the years, expressing itself in the program of Christian Women's Fellowship. It shows how this work is related to the total church and emphasizes its place in the Decade of Decision. (Sound filmstrip; color; 17 min.; 33⅓ rpm record; rental, $2.50; sale price, $15.00).

Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P. O. Box 179, St. Louis 66, Missouri.

Livestock for a Hungry World

(*Continued from page* 31)

the YMCA, and many other organizations which are working for rural uplift.

Thurl Metzger, executive director of HPI, recently reported to his board of directors, "We might delude ourselves into believing that we are righteous when we share our surpluses, but in our reflective and honest moments we know that this alone is pathetic Christianity. Each of us would probably be embarrassed to sit with an Indian in the Andes or a Negro in Nigeria and say, 'Won't you have a bit of my surplus?' . . . If the Communists make temporary gains it will be by Christian default, both in lack of support and in wrong

NEW BOOKS OF INTEREST TO DISCIPLES OF CHRIST

from Bethany Press

HERITAGE and DESTINY

by Winfred Garrison

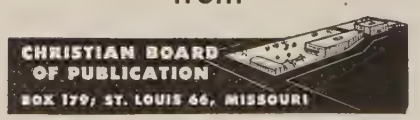
The distinguished Disciple historian, after a lifetime of observation and study of the movement, has written this knowledgeable and highly readable interpretation of the history, thought, influences, and conflicts within the church. Dr. Garrison also sums up his opinion of our destiny—the probable future course the church will take. 10H501 $3.50

COMPEND OF ALEXANDER CAMPBELL'S THEOLOGY

by Royal Humbert

For the first time Alexander Campbell's religious thought is available to those who want the substance without going through several volumes of his writing. Mr. Humbert has removed the excess and irrelevant material from Campbell's immense body of work and arranged it systematically in a convenient, easy-to-read format. Explanatory footnotes by the author expand and clarify the text for those not familiar with Campbell's writings. 10C863 $4.00

Order today from



SPECIAL OFFER TO
HOSPITALIZATION AT

Pays $100 Weekly from First Day

NO WAITING PERIODS! ONLY YO

To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers Hospitalization Policy, which will pay you $100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's #3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive $100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is *your* turn to enter the hospital, it's too late to buy coverage at any price.

THE GOLD STAR PLAN MAKES IT EASY!

With a Gold Star Total Abstainers Hospitalization Policy, you would receive $100 per week in cash, as long as you remain in the hospital. If your hospital stay is less than one week, you still collect at the rates of $14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only $4 a month for each adult, age 19 through 64, or $40 for twelve full months. For each child under 19, the rate is just $3 for a month's protection. And for each adult of age 65 through 100, the premium is only $6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, NO LIMIT on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

Outstanding Leaders Say—

JEROME HINES, Leading bass with the Metropolitan Opera Company: "I have long been associated with Art DeMoss in Christian work. I know few people with his driving and sincere desire to promote the gospel of Christ in every way. And now it is a pleasure to be able to recommend this most excellent insurance plan for non-drinkers."

DR. CARADINE HOOTON, Executive Secretary, General Board of Temperance, The Methodist Church: "The non-drinker, being a better insurance risk should be entitled to a better insurance rate on his policy. I want to congratulate you on bringing this low-cost insurance to total abstainers."

DR. DANIEL A. POLING, noted minister and Editor of The Christian Herald: "The advantages of a hospital plan which is available to non-drinkers only are obvious. The lower rate is made possible because you are not paying the bills for the illnesses and accidents of those who use alcohol."

GUARANTEE

Money-Back Guarantee

We'll *mail* your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose.

Bank Reference: PEOPLES NATIONAL BANK

This plan offered exclusively by

DE MOSS ASSOCIATES, INC.

VALLEY FORGE, PENNA.

AND AFFILIATES

"Special Protection for Special People"

NON-DRINKERS!!
REDUCED RATES

for Life to Readers of WORLD CALL

AN CANCEL! NO AGE LIMIT! NO SALESMEN!

Read What a Blessing This Protection Has Been to Others:

Mr. Seth T. Keffer, LaGrande, Oregon—"I greatly appreciate the service you rendered me in payment of my claim. Little did I know when I applied for my policy that I would need it so soon. Thanks for your service."

Mrs. Martha Roberts, River Forest, Ill.—"My claim check came yesterday and I want to thank you for your prompt response. I do appreciate being a part of a good Christian company such as yours is. May the Lord continue to richly bless and make you a blessing. Again, thank you kindly."

Emily C. Olson, Denver, Colorado—"I want you to know I greatly appreciate this check I received on my recent claim. When I took this insurance your Company was unknown to me, but I had faith in you because of the Christian testimonies in your ad. Now, I can and will gladly recommend you to my friends. Thank you and God bless you."

Ethel Sweney, Wichita, Kansas—"I wish to thank you for your letter with my check enclosed. I can assure you it is a wonderful feeling to know you have a company as honest and trustworthy as yours to lean on when you are sick and in trouble, and I intend to tell every one I know that your company is not just something you read about, but a company that does just exactly what it says it will do."

Rose Havlik, Heigler, Nebraska—"Thank you so much for approving my application for benefits. And I could have shouted for joy when I read the letter and saw the check. Thanks again for Gold Star."

CHECK THESE REMARKABLE FEATURES:

- Guaranteed renewable. (Only YOU can cancel)
- Good in any lawfully operating hospital anywhere in the world!
- Pays in addition to any other hospital insurance you may carry.
- All benefits paid directly to you in cash—tax free!
- Claim checks are sent out Airmail Special Delivery!
- No age limit.
- Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- No limit on the number of times you can collect.
- Pays whether you are in the hospital for only a day or two, or for many weeks, months, or even years!
- No policy fees or enrollment fees!
- Ten-day unconditional money-back guarantee!

Only conditions not covered:

Pregnancy; any act of war; pre-existing conditions; or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered!

HERE'S ALL YOU DO:

1. Fill out application at right.
2. Enclose in an envelope with your first payment.
3. Mail to DeMoss Associates, Inc. Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

ADDITIONAL BENEFITS

Pays $2,000 cash for accidental death.

Pays $2,000 cash for loss of one hand, one foot, sight of one eye.

Pays $6,000 cash for loss of both eyes, or both hands, or both feet.

RUSH COUPON NOW!
TO ASSURE YOUR PROTECTION

924 1061

APPLICATION FOR

Gold Star Total Abstainers Hospitalization Policy

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.				
2.				
3.				
4.				

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to The Gold Star Total Abstainers Hospitalization Policy for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: ..... Signed: X .....

GEN. APP. 1010-4

HERE ARE THE LOW GOLD STAR RATES

	IF YOU PAY MONTHLY	IF YOU PAY YEARLY
Each adult age 19-64 pays	$4.	$40.
Each adult age 65-100 pays	6.	60.
Each child age 18 and under pays	3.	30.

SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

THE GOLD STAR PLAN is underwritten by the following leading companies (depending upon your State of residence):

GUARANTEE TRUST LIFE INSURANCE COMPANY
Chicago, Illinois

WORLD MUTUAL HEALTH & ACCIDENT INS. CO. OF PENNA.
King of Prussia, Pa.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO

DE MOSS ASSOCIATES, INC. VALLEY FORGE PENNA.

WORLD CALL

NO DARK-NESS AT ALL

AN ACCOUNT OF THE NEW DELHI ASSEMBLY of the WORLD COUNCIL of CHURCHES

Commissioned by the United States Conference for the World Council, NO DARKNESS AT ALL will be an eye-witness account and study guide of the New Delhi assembly to be held Nov. 18 through Dec. 6. *JAMES W. KENNEDY*, author of previous reports on World Council Assemblies, will write it; *ROSWELL P. BARNES* will provide the preface; *JOHN P. TAYLOR* will photograph a 32-page report of the proceedings. *Available Feb. 1, 1962; $1.50*

ORDER NOW FROM

THE BETHANY PRESS

Box 179—St. Louis 66, Mo.

New Churches, April-June, 1961

EDITORIAL NOTE: *This is another in a series of quarterly reports on the organization of new congregations of Disciples of Christ in the United States and Canada. The report is prepared through the offices of the Board of Church Extension from data supplied by state and city secretaries and the All-Canada secretary.*

ARIZONA—

FIRST CHRISTIAN CHURCH, PRESCOTT. First service held April 16, 1961. Sponsored by Arizona Christian Missionary Society. Twenty-eight members. Minister, Wayman W. McReynolds.

CALIFORNIA (South)—

SAN LUIS OBISPO CHRISTIAN CHURCH, SAN LUIS OBISPO. First service held April 30, 1961. Sponsored by Christian Churches of Southern California. Twelve members on church rolls.

LA MIRADA CHRISTIAN CHURCH, LA MIRADA. First service June 4, 1961. Sponsored by Christian Churches of Southern California. Meeting at present in Allied Art Studio in La Mirada.

OKLAHOMA—

FIRST CHRISTIAN CHURCH, MOORE. First service held March 26, 1961. Sponsored by Oklahoma Christian Missionary Society and Oklahoma City Christian Church Commission. Forty-three charter members, meeting in Community Building. Ad interim minister, Professor Arel Gibson, Oklahoma University, Norman, Okla. On May 21, 67 were present in Sunday school and 81 in church. The congregation is buying the old Church of Christ building and plans to move it onto their property at once.

emphasis. I doubt that there are Communist agents in Mexico who have greater opportunities for influence than Paul Stone, as he directs Heifer Project operations there."

The Disciples of Christ should have a vital interest in HPI for several reasons. They are one of seventeen Protestant communions along with service clubs and agricultural groups which send representatives to the board of directors and which help finance the program.

Disciples Get Cattle

The Mountain of Light Farm, a mission project of Disciples of Christ in Pabellón, Aguascalientes, recently received a registered Jersey bull and two registered heifers from HPI. The thirty students who live at the farm will not only have more and richer milk to drink but also will learn how to care for these fine cattle. The offspring will be passed on to needy members of the Christian Churches in the three states where Disciples work. One of the unfilled requests of the farm is for goats to distribute to rural congregations.

A goat is a poor man's cow. If it is properly fed, it will give five or six quarts of milk a day, far more than the average Mexican cow does, and on one-fifth the amount of feed that a cow eats. There is no milk at all in many areas of Mexico. Much of the infant mortality from birth to two years can be attributed to the mother's ignorance of how to feed a baby after weaning and to the unavailability of milk. If a goat gives more milk than a family can use, there is always a market for milk, cheese or candy made from goats' milk. Thus, HPI not only helps to alleviate immediate hunger but also raises the economic level of the recipient. When Jesus was teaching and preaching, he was concerned about the hungry multitudes and fed them. Can well-fed Christians follow him and do less?

One of the chief deficiencies in the diet of the Mexican people is animal protein. Many people eat only dried beans, hot chile peppers and tortillas three times a day. Chickens and rabbits could rapidly change such a situation. They are relatively inexpensive to the donor and reach production quickly for the recipient.

In the two years that an HPI representative has been in the country, $35,000 worth of animals have been received—everything from bees to bulls. The fact that there are requests for six

MAKE MONEY

FOR YOUR CHURCH CLASS OR CLUB

Sell our marvelous new OVEN MAID disposable oven liners. A brand new scientific product that every housewife needs and wants. OVEN MAID protects ovens from drips and boilovers. Keeps your oven spic and span without hard work. OVEN MAID can be used in any type oven. You will be amazed at your sales volume even in small communities. Unsolicited repeat orders will add to your profits as they have for so many others. Inexpensive, attractively packaged and useful. Generous discounts. Write today for full information—Northup Products Co., Dept. 6, Box 207, Mishawaka, Indiana.

OVEN MAID

DISPOSABLE OVEN LINERS

Choir Robes

More Impressive Christmas Programs

A complete selection of distinctive styles and quality fabrics. All colors and shades. Send today for FREE catalog: C-25 (Choir Robes and Accessories); J-25 (Children's Robes); P-25 (Pulpit Robes); PM-25 (Paraments).

COLLEGIATE CAP & GOWN CO.

CHAMPAIGN, ILL. 1000 N. MARKET ST.

NEW YORK 1, N. Y. 366 Fifth Ave — CHICAGO 1, ILL. 228 N. LaSalle St — VAN NUYS, CAL. 15525 Cabrito Road

Lives can grow spiritually and physically through income from your gift annuities, life income contracts, and other special gifts.

For further information write to:

Department of Resources and Interpretation

The United Christian Missionary Society

222 S. Downey Avenue
Indianapolis 7, Indiana

I would like *information* about

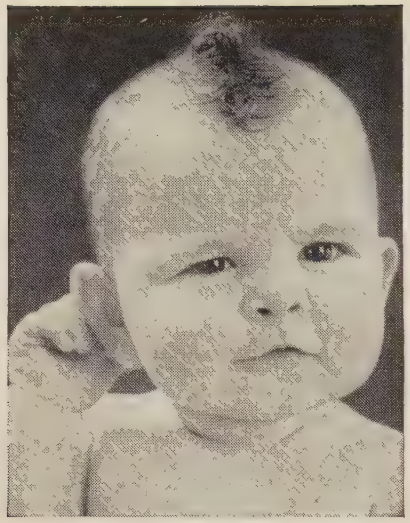
- ☐ a Christian Will
- ☐ a Gift Annuity Plan
- ☐ a Life Income Contract
- ☐ a Memorial to Loved Ones
- ☐ Special Gifts
- ☐ Insurance

(name) .....

(street) .....

(city, zone, state) .....

☐ I would like to be **visited** by a field representative of the United Society



"I keep hearing BENEVOLENT EMPHASIS..."

Is Your Church Organized for Benevolent Outreach?

- Do your Fellowships and and groups have some project for "Your Other Family"?
- Has your Church Board included the NBA Homes in your church budget?
- Are plans under way for a representative Christmas Offering for Benevolence from your Church and Church School?
- Is your church planning Benevolence giving in such a way that our NBA Homes are assured of continuing maintenance?
- Will your church be listed in the Front Line and Victory lists of Benevolent rank?
- Will you write NBA Headquarters how your church is organized for Benevolence—and what program do you have for the elderly members in your church?

THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCHES
(Disciples of Christ)
16th Floor Landreth Building
ST. LOUIS 2, MO.

times this many animals does not negate the value of those already received or the good that they are doing. It does mean that more Christian people should be challenged by the needs of their hungry, poverty-stricken neighbors.

In the seventeen years since Heifer Project, Inc., was started, more than 1,000,000 animals have been sent to sixty countries around the world.

To *multiply* these animals by their offspring, *divide* the offspring of these and successive generations among millions of recipients, *add* the Christian love with which the animals were sent, and *subtract* the human misery which they have alleviated, gives an impressive total of cooperation, compassion and Christian concern.

Religious Freedom

Latin American Conference Calls for Study of Trends

SOME 120 delegates to the Second Latin American Evangelical Conference in Lima, Peru, this past August approved a report calling for a study of religious freedom in Latin America.

The report asked that "national confederations of churches, councils and interdenominational cooperative organizations of the different countries here represented carry out a survey of the conditions of religious liberty in their respective countries."

Prepared by the conference's Commission on Special Affairs the report said the study should gather together "information about the latest trends and attitudes toward religious liberty under the following classifications: theological, political and present practices."

See Responsibility

In urging the survey, the commission said it was doing so "not because some Protestant churches and communities are suffering from religious intolerance, but because as children of God living in faith and in the care of his power, we know that liberty in all of its expressions is a gift of God, and therefore it is our responsibility to protect it."

The report was one of six prepared by special commissions which studied various aspects of Protestant work and problems in Latin America. All were approved by the delegates to the conference, which was sponsored by national Christian councils in eleven Latin countries.

One of the reports, by the Commission on "Our Message" to the churches, noted "certain signs of divine action in the movement taking place in Roman Catholicism: a new interest in the Bible, a growing participation of the laity, a theological renewal and other things."

"We do not feel authorized," it said, "to make a pronouncement about the significance of these signs, nor can we know what God will do with and through Roman Catholicism.

"One thing is clear, however. The most important thing for us is not our own encounter with the Roman Church but Christ's encounter with the Roman Church. If God wishes to use us in fulfilling the purposes of his work with that church, we accept that mission with humility and obedience—knowing that we receive it only through his grace and not because of our perfection or dignity, and knowing that we are also judged by the same Lord.

"Our basic mission, then, is to announce the gospel simply and persistently, which gospel is at the same time the judgment and the mercy of God. And we believe that proclaiming the gospel is the best service which we can offer to our people."

The conference's message also stressed the significance of the Bible to Latin America "with its revolution of hopes and aspirations." It said the Bible must play a major role "for the Latin American man who seeks his meaning in a completely confused time." In bringing their teachings to Latin America, it said, the churches must "recognize the idiosyncracies and character of the people."

RAISE FUNDS
With Fotoware

Hundreds of church groups are selling these lovely Commemorative plates to raise money for building funds, organs, furnishings, etc.

Your group will enjoy this fascinating and yet dignified means of raising funds. Imagine how eager each member will be to have a lovely gold-bordered plate, picturing her own church in the warm soft tones of a photograph.

- Initial orders for as few as 25 plates, reorders for 12 or more.
- Large 10 inch gold-bordered plates.

For sample and illustrated literature write:

PRESTON-HOPKINSON CO.

Dept. W, Appomattox, Virginia

World Friends at a Counter

By WARNER MUIR*

I WAS sitting at a counter in a restaurant the other evening. Presently a man climbed on the stool beside me. He was a Japanese and apparently in his twenties. His English was quite a problem for the waitress. He ordered "coffee and a hamburg." Beyond this his difficulties mounted; he couldn't remember some of the English words for the items he wanted.

Listening closely I thought I heard him say "Flench flied." We got French fries for him. Next he wanted something that sounded like "lublarb pie and ice cleam." These I interpreted for the waitress as rhubarb pie á la mode. He was especially anxious for the ice cream to be vanilla flavor. Other kinds were not "safe" for him, he explained; that is, they were not palatable.

We fell to talking. I told him how I felt when I was a visitor in Japan and tried to explain what I wanted to clerks in stores and to waitresses in restaurants and conductors on trains. Twice I have studied simple word-books on Japanese in preparation for travel in that beautiful land, only to be red-faced and incoherent to the people. Language is a big barrier to understanding among peoples.

*Dr. Muir is the paster of University Christian Church, Des Moines, Iowa. A world traveler, he serves also as a member of the board of trustees of The United Christian Missionary Society.

Visitor in Japan Fortunate

But the American in Japan is far more fortunate than the Japanese in America, for a great many Japanese speak English, while almost no one in this country speaks Japanese. I explained to my restaurant seat-mate that his people are ahead of us in the matter of familiarity with another tongue, and he was pleased. When I went further and told him he spoke English very well, he burst into a flurry of smiles and bows.

But we soon found a rapport beyond his fair knowledge of English and my few halting Japanese tongue-sounds. I told him that I was a Christian preacher and he exclaimed, "Is good." He explained that he, too, was a Christian. Born in Tokyo, he grew up in a home where Christ had replaced Buddha as the divine leader. He said he knew several Disciple missionaries in Japan, especially Howard Huff of the Japan Bible Seminary and Kenneth Hendricks, oldest Disciple missionary resident there. These men, he informed me, speak Japanese fluently but speak also the holy words of the Christian faith.

Wonderful to Find Christian

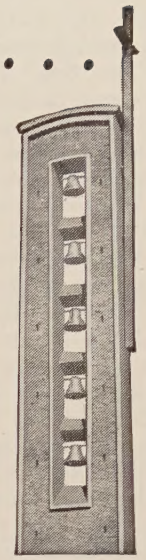
How wonderful it is to find a Christian in a chance meeting! Immediately there are emotions of friendship and thoughts of agreeable relations and exchanges of confidence. This youth of Japan, here for studies in the university, had found that in our land as in his, the Christian view and the Christian behavior are not universal. He had felt repercussions from the war directed at him. It was not easy to be looked upon as a "queer one" by people on the street, in the stores and in the classrooms.

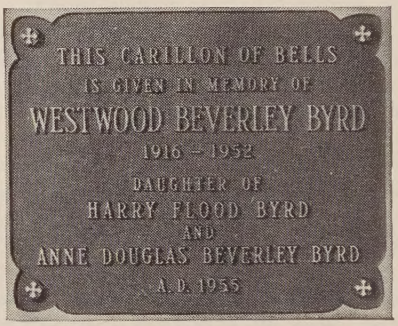
"What are you going to do after you finish the university here?" I asked. "I want to see more of America," was his reply. "I plan to attend another university in this country next year. Then I shall go back to my country and help my people see Christ. They, like your people, often do not see him."

I couldn't say anything in answer to that.

Give . . .

your church a voice in grateful Memoriam





The rich, inspiring voice of Schulmerich® Memorial Bells sounding out in memory of a loved one. Remembering. Calling all to pray. You could not ask for a more fitting, more beautiful spiritual tribute.

In your own lifetime Schulmerich Memorial Bells are a most gratifying gift to your church in your name.

Appropriate plaque if you wish. No bell tower needed. Write for details.

SCHULMERICH
CARILLONS, INC.
32101 CARILLON HILL • SELLERSVILLE, PA.

*Trademark of Bell Instruments produced by Schulmerich Carillons, Inc.

Here and There . . . With *World Call*

Dear World Call Reader:

In a conversation at the Quadrennial Assembly of the Christian Women's Fellowship, *Mrs. C. G. Goodness* told me of an unusual presentation of "The World Call Tote Bag." This talk was given at her church in Pratt City, Kansas, by a man! Can you imagine?

Mrs. Goodness described how the chairman of their outreach committee, *Mr. Waldo Burch,* used the skit the night he spoke at a fellowship dinner.

As Mr. Burch was being introduced he felt in one pocket after another and when he stood up to speak, confessed that he could not find his notes.

He called to his wife at another table and asked if she had them. Not being satisfied with her "no," he walked over, picked up her bag and carried it back to the speaker's table, fumbling through it as he went. This gave him the opportunity any man would covet to speak his mind on the quality and quantity of the contents of a woman's bag.

Finally he turned it upside down and dumped everything out on the table. From then on it was "The World Call Tote Bag" talk. Mrs. Goodness reported that the evening was a huge success.

Of course, you cannot fully appreciate this story if you have never heard about World Call's tote bag. I rather hope you haven't for I would like for the presentation Mr. Burch made to inspire you to go and do likewise. I can guarantee an enjoyable and profitable evening. Why not talk to your World Call secretary about it?

Personally, I think men should promote WORLD CALL just as much as women do. After all, they read it. Apparently, Mr. Burch agrees. Do you?

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Test Your W.C.I.Q.

HOW is your W.C.I.Q. (World Call Information Quotient)? If you know six of these eight facts about WORLD CALL you get a passing grade.

.....Although the subscription rate is $2.50 per year, it is possible for five or more persons to send in their names and addresses at one time and receive the reduced rate of $2.00 per subscription.

.....It is *not* possible to add individual names to the club plan list of five or more that have already been sent in. To receive the $2.00 rate, five more subscriptions must be sent to World Call offices *at one time.*

.....Ministers are granted a special rate of $2.00 a year.

.....Anyone can secure the $2.00 a year special rate by subscribing at the International Convention Assembly.

.....Pension Fund is now a member of the World Call committee making seven agencies that sponsor WORLD CALL.

.....WORLD CALL (as far as we know) is the only religious magazine that supports itself by subscriptions and advertising with no subsidy from any sponsoring body.

.....WORLD CALL in its forty-two years of service has had four editors (not counting the present one) who have served as follows: W. R. Warren, ten years; Bess White (now Bess White Cochran), three years; Harold E. Fey, three years; and George Walker Buckner, 26 years.

.....One week before receiving WORLD CALL, all *Every Home Plan* churches receive a copy of the *First Reader* which gives quotations and advance information concerning the new issue.

Author, Former Editor Visit Indianapolis

Disciple author Louis Cochran and his wife, the former Bess Robbins White, editor of *World Call* from 1929 to 1932, visited the World Call offices in Indianapolis recently. Mr. Cochran, who wrote the best-selling novel on the life of Alexander Campbell, *Fool of God,* is doing research for a forthcoming novel on the life of "Raccoon" John Smith, pioneer Disciple evangelist.

Last Column

Counsel for Laymen

IT is through your witness and your service in the world that the world comes to hear and trust the gospel. . . . Your concern for justice, your ethical standards speak louder than the words of the church —if they are spoken at all. . . .

Both [ministers and laymen] are equally recipients of God's call. The clergyman is not called or ordained to perform your ministry for you. The pastor is not the "star"—the Mickey Mantle of the team; he is rather the manager of the team, training team members, encouraging them, and directing them.

That team is the whole congregation—there can be no spectators. Every Christian is called to see to it that his colony of the church, his congregation, witnesses faithfully and to assist that witness every possible way.

—J. BRUCE WEAVER
Speaking to convention of United Lutheran Church Men

More than Clubs?

Churches of America are little more than country clubs, appealing mostly to the comfortable middle and upper classes as rich, suburban and exclusive. This condition is partly caused by the affluence of our society.

The church in the first century was powerful and dynamic and dedicated. But today it seems to have lost the dedication essential to the fulfillment of its mission.

—BILLY GRAHAM
From a recent interview

The number of alcoholics and problem drinkers . . . total 9.5 million disabled and near-disabled, a number approximately equal to the men and women under arms in World War II. Contrary to popular assumption, they are not the lesser educated and trained, but in the majority people once in the higher echelons of society, business and industry.

—MRS. FRED J. TOOZE
Speaking at eighty-seventh annual WCTU convention

Prayer for the Nation

As guest chaplain in the United States Senate in August, George Richard Davis, new pastor of National City Christian Church, Washington, D. C., prayed that the United States, in a time of call to partial arms, will not be allowed to "forget just what it is we are called upon to defend" and that America will not in the pursuit of military goals "turn from the cry of the hungry, the misery of the aged and sick, the sorrow of the disinherited, the claim of children for education, and the call of liberty for all."

"We pray that we do not lose the very values which form the heart of all we claim to defend and seek as the heritage of all peoples everywhere."

YES!

Secretaries and *all* other employees of the church are eligible for Pension Plan membership.

☆ Sizable benefits for retirement, disability or death apply.

☆ Include the entire staff in the Pension Plan.

PENSION FUND OF CHRISTIAN CHURCHES

(Disciples of Christ)

800 TEST BUILDING

INDIANAPOLIS 4, INDIANA

The Japanese have a word for it

These characters say to the Japanese "united strength." To be exact about it, the bottom character stands for strength. Characters at the top stand for man and three strengths joined together. To us they mean "cooperation."

To 4,000 Christian Churches (Disciples of Christ) these words can mean "unified outreach" or supporting world outreach the uni- way.

Together, we join our strengths and share in the brotherhood program of world missions . . . higher education . . . ministerial relief . . . church extension . . . state work . . . materials, planning and leadership resources for church life and work . . . brotherhood historical concerns . . . International Convention . . . Christian Unity.

Send offerings for these outreach causes to

UNIFIED OUTREACH
Christian Churches

UNIFIED PROMOTION
Box 19036, Indianapolis 19, Indiana

CHAS. HOLBROOK LIBRARY
PACIFIC SCH OF RELIGION
1798 SCENIC AVE
BERKELEY 9 CALIF
73644 N
DEC 61
LIBR